SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY---TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

THE investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicite and present *truth* in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

QUESTIONS.

11. What are the essential attributes and properties of an immortal being or thing?

12. Is man mortal or immortal in whole or in part, and what part?

13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?

14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?

15. Wherein consists the essential difference between material substances and things and spiritual substances and things?

16. Is man physically, mentally or morally free?

17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?

18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?

19. Is the moral universe now just such as God originally foresaw, planned and designed?

20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?

21. Has God made any special revelation of his will to man; and if so, in what does it consist?

22. Has God provided any special means of man's development, regeneration or salvation?

23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?

24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?

26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

NEW PAPER.

BANNER OF LIGHT: *a Weekly Journal of Romance, Literature and General Intelligence.*

THE above is the title of a new paper which came to us this week, from Boston, and is published by Luther Colby & Co., No. 17 Washington-street, at $2 per annum. The "BANNER OF LIGHT" is the size of the New York *Ledger*. The quality of paper is about the same as our own. The artistic appearance is good, and the matter finely diversified. The editor says:

We trust you will meet us upon even ground, and if your eye happens to fall upon an article in which you have no particular interest, you will not forget that our duty as journalists, renders it necessary for us to cater to a great variety of tastes. * * * *

Respecting the Phenomena of Spiritualism, which are at the present time attracting the attention of the learned and the unlearned, the rich and the poor, and which those only who have not investigated, reject as unworthy of notice, we shall pursue an even straightforward course. We shall not accept the views of all its professed believers, too often wild and unconsidered, neither shall we, even at the risk of being called enthusiastics or fanatics, reject the evidences of our sight and hearing. No statement of facts not admitting of clear proof, will be allowed admittance in our columns. We are aware that many of the communications purporting to have their origin in the Spirit-life are merely mundane in their character, arising from the influence of one mind over another, and shall use especial vigilance, and whatever we publish of this nature, shall be free from such objections.

Very many we know are ready to cry out at the mere mention of Spirit communication, "Humbug," or some equally expressive word. To those we can use no better reply than is furnished by a late editorial in the *Saturday Evening Gazette.*

If our readers have any hypothesis which accounts for these things aside from the spiritual, let them show it and expose the humbug; but the phenomena are realities that can not be winked out of sight—and it now may be said of them that they are "not done in a corner." Men believe them, who are intellectually and morally as sound as those who do not, and those who decry them, should first examine before they condemn. In the meantime we say devoutly, Heaven help the Truth—a prayer that all people, of all beliefs, will respond to.

We are glad to perceive that journalists, and especially those who start out anew, find it necessary to regard modern Spiritualism equally as a verity no less than the ancient manifestations. Those journals which would live must open the door to these "knockings," and elicit from their teachings the lessons of practical life. In the degree that this is done, and currency is given to our facts and theories, we can afford, and purpose, to take a step in advance, and consider the more practical significance of the new gospel. In the case before us—viz., the BANNER OF LIFE—we are happy to find marked indications of an earnest disciple and co-worker in the new and beautiful unfoldings. Accordingly we fellowship this new enterprise, and hope the BANNER OF LIGHT may rise above the mental horizon, full of inspiration toward humanitary endeavors and moral rectitude.

C. P.

PERSONAL AND SPECIAL NOTICES.

Meetings Next Sunday.

REV. T. L. HARRIS will lecture, as usual, at Academy Hall, Broadway, opposite Bond-street, next Sunday, morning and evening.

Up to the time of going to press, we have not learned who is to be the lecturer at Dodworth's Hall next Sunday.

Yearly Meeting of Progressive Friends.

THE Fifth Yearly Meeting of the Progressive Friends of Pennsylvania will convene in the Longwood meeting-house, Chester county, on First day, the 17th of Fifth month, 1857, at ten o'clock, A. M., and continue its sessions, probably, for three successive days. This society, not being founded upon a creed, invites the co-operation of every friend of Truth, Humanity and Progress, without regard to sectarian or theological distinctions.

Benefit to Miss Emma Hardinge.

NEW YORK, *April* 6, 1857.

MISS EMMA HARDINGE:

As a slight testimonial of the esteem in which we hold the musical services rendered by you to the association of Spiritualists meeting now at Dodworth's Hall, we would invite you to accept a Complimentary Benefit Concert, to be given under your own superintendance, at as early a period as is practicable. We remain, yours very truly,

John F. Gray, John W. Edmonds, Dr. Wilson, Lewis T. Warner, J. J. Mapes, R. T. Hallock, S. B. Brittan, D. G. Taylor, George Kellogg, R. W. Heurtley, K. Levy, Ira B. Davis, A. Deveau, A. D. Johnson, W. S. Courtenay, John Odell, H. E. Schoonmaker, Geo. H. Jones, A. J. Davis, W. Fishbough, J. R. Orton.

NEW YORK, 553 BROADWAY, *April* 7, 1857.

Gentlemen,—In acknowledging the highly flattering compliment you have paid to my humble services in the cause of Music as connected with the Association of Spiritualists, I beg to say that the simple performance of my duty has been rendered a labor of love and use by the invariable kindness and encouragement I have received in its exercise, and the generous appreciation of my efforts which this proposed Testimonial manifests.

In complianee with your wishes, I will further add my intention of giving a musical performance on or about April 20, at Academy Hall, when I will endeavor to combine the resources of the Amateur Society of which I have the direction, in the execution of such music as may be found suitable for the occasion. I am, gentlemen,

Yours very gratefully, EMMA HARDINGE.

Mrs. Cora L. V. Hatch,

We are happy to hear, is rapidly recovering her health and strength. Her adjourned lecture at the Tabernacle, we are requested to announce, will be given on Friday evening of this week. With the extraordinary interest excited by her lectures, or the Spirit utterances through her, and her impromptu replies to questions the most subtle and profound, before her audiences, a full house may be expected.

The proceeds of this Lecture, it will be remembered, are to be devoted by Dr. Hatch to the relief of the poor. Admittance, one shilling

Partridge & Brittan's Publications.

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Postage on Books, *if prepaid*, is one cent per ounce; two cents per ounce if paid at the office of delivery. Persons ordering books should therefore send sufficient money to cover the price of postage.

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A poem. By Rev. Thomas L. Harris, author of "Epic of the Starry Heaven," and "Lyric of the Morning Land." 417 pp., 12mo. This last production of the revered author possesses the most exalted merit, and the work extends to *ten thousand lines*. In this great poem, the religious element and the more stirring practical interests of mankind engage the giant minds employed in its production. This Lyric is transcendently rich in thought, splendid in imagery, instructive in the principles of Nature and religion, and at once commends itself as the most desirable Gift-Book of the season. Just published. Price, plain boards, $1 50; gilt, $2; postage, 20 cents. PARTRIDGE & BRITTAN, 342 Broadway.

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The Shekinah, Vol. I.

By S. B. Brittan, Editor, and other writers, is devoted chiefly to an Inquiry into the Spiritual Nature and Relations of MAN. It treats especially of the Philosophy of Vital, Mental and Spiritual Phenomena, and contains Interesting Facts and profound Expositions of the Psychical Conditions and Manifestations now attracting attention in Europe and America. This volume contains, in part, the Editor's Philosophy of the Soul; the Interesting Visions of Hon. J. W. Edmonds; Lives and Portraits of Seers and Eminent Spiritualists; *Fac-similes* of Mystical Writings in Foreign and Dead Languages, through E. P. Fowler, etc. Published by PARTRIDGE & BRITTAN. Bound in muslin, price, $2 50; elegantly bound in morocco, lettered and gilt in a style suitable for a Gift-book, price, $3 00; postage, 84 cents.

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The Spiritual Telegraph.

Volume I., a few copies complete, bound in a substantial manner. Price, $3.

The Tables Turned.

A brief Review of Rev. C. M. Butler, D.D., by Rev. S. B. Brittan. "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." This is a brief refutation of the principal objections urged by the clergy against Spiritualism, and is, therefore, a good thing for general circulation. Price, single copies, 25 cents. Postage, 3 cents. If purchased for gratuitous distribution, the price will be at the rate of $12 per 100, if 25 or more copies be ordered.

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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY---TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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The Principles of Nature.

UNIVERSOLOGY.

NUMBER SIX.

BY STEPHEN PEARL ANDREWS.

THE first effort in the Construction of a Science is to gain the true Starting-point, or otherwise viewed, the basis upon which the whole superstructure must rest. In a science of the Universe such starting-point must be the very Most Fundamental and Most Universal Principle of all Science; and Universology, as a whole, must consist of such group of Universal Principles as arises immediately out of, or clusters around, this pivot or centre.

As Science now stands, we have not a single recognized Universal Principle. Gravitation, one of the most nearly universal, is not known to be applicable in the realm of Mind, and is excluded from the Imponderables of a Material Order as Light, Heat and Electricity. Fourier claimed, indeed, to have discovered that Attraction is equally the True Regulating Law of the Passional and Social World, as it is of the Cosmical, and ranked himself along with Newton as a discoverer. The discovery had, however, the characteristic fault of his method. There was no demonstration of its truth, and hence it has failed to be accredited as any thing in the learned world more than an assumption or a pleasant theory, practical, but unsound, or, at least, not shown to be sound. Fourier asks the world to accept his Principal of Passional Attraction as the True Social Regulator, on the ground of the beautiful results which it is capable of producing in an Ideal State of Society, which has never yet existed on Earth; and then he asks us to believe in this Ideal State of Society *because* Passional Attraction is a Regulating Principle capable of producing such results. Thus he seeks to prove the Ideal Social State by the new Principle he claims to have discovered, and then to prove the Principle by the Ideal State. This is the vicious circle, in which the Intuitive Method involves its votaries when they enter the Scientific field. They substitute their own intentions for the demonstrations of Science, and then are astonished that the whole world does not see things as they see them. M. Flourens, the same whose interesting experiments on the coloring of the duck's bones opened to him the doors of the French Academy, has made curious observations on the history of the mole, from which it appears that this animal professes for vegetable diet so sovereign a contempt that it will allow itself to die of hunger, rather than touch with its teeth the most savory vegetables. M. Tousenel, an Intuitionist who writes upon the loves of the Animals, and who really testifies a wonderful *feeling* for the hidden analogies of Nature in the Concrete, perceives some mystical relationship between the broad snout of the mole and the form of the mushroom. He boldly protests, therefore, against the conclusion of Mr. Flourens as final, "in the name of All-powerful Analogy," demanding that the Academican should repeat his experiment, substituting for the carrot, the truffle (a species of the mushroom); and he exclaims, in his enthusiastic confidence in his own intuition, "I will bet any amount that the mole will yield to the seduction of the truffle, for without that, *the Analogy of the Snout would be faulty, and henceforth what* PRINCIPLE *can be trusted?* This is an amusing instance, but a fair illustration of the mode of reasoning of the whole school of Intuitionists, Swedenborg, Fournier and Andrew Jackson, Davis included. Something which they "feel in their bones" as true, or which they perceive through some interior faculty, and of which the whole world is ignorant, is assumed as a *Principle*, and a whole system of consequences deduced. They are apt to be quite right as to the facts, at least as to its spirit, if not as to its form, and immeasurably in advance of the plodding investigator in the scope of their half knowledge as compared with his limited field or certainty. They are quite disregardful, on the other hand, of what is understood by a *Principle* in the meaning of the Scientist, and of the rigid demands of the Positive Method. Spiritualists, as a class, belong to this Intuitional School of Progressionists. The Harmonial Philosophy, which they mostly adhere to, has all the breadth and grandeur of dimensions—all the vagueness, and, at the same time, all the lack of Basis in Scientific Certainty which belong to, and characterize, the Method. The Harmonial Philosopher shrinks from and shuns the hard facts and rigorous principles and the cautious exactitude of procedure of the Positivist, and luxuriates in the free range of his own more expansive theory. It would be difficult for him to *prove* a single one of his so-called principles to the satisfaction of a Sceptic, while, yet, no amount of incredulity dissuades him of their essential truthfulness. The Scientist, on the contrary, has no taste for the broad speculations and the new lights of the other, which are to him a mere whipped sillabub of the imagination, fruitless of all good results, and exceedingly dangerous to the cause of sound knowledge; while he, as I have said, has not, as yet, a single Universal Principle to offer. Both await the advent of a real Integralism, with the first understanding of which they will fall as lovers into each other's arms, and embrace in the marriage of Goodness and Truth.

Intuition, or the power *to feel*, is the Feminine Attribute of Mind. Intellection, or the power *to see*, is the Masculine Attribute. When the Intuitive World, which, in its coyness of maidenhood, is repulsed by the rough, hard features of the Intellectual, shall have come to its ripeness of age, it will turn with enthusiasm to its rightful Lord and husband, who will then possess the power to interpret to his female consort the arcana of her own nature as she could never do for herself. Science will then also discover in the dream-world of the Intuitive Sense a positive wisdom which, heretofore, it has little suspected to exist there.

The most persistent quarrel of the thinkers of the past related to the existence or non-existence of Innate Ideas; that is to say, of any materials of thought in the mind existing there prior to Experience, or the Observation of External Things. This question met its final solution through the Philosophy of Kant, who showed conclusively that the mind contains in itself the laws of its own thinking, and that these laws enter into combination with that material which is derived from the external World in Perception, so that both something from the Mind and something from Objective Nature unite in the production of every cogniture. The question of Innate Ideas was then reduced to one relating to the right use of terms. It came to be allowed on all hands that the Mind puts forth its own activities in accordance with its own Laws of Thinking, only after the material to be wrought upon has entered it from abroad. Can, then, these latent and empty forms of the Understanding and the Reason, such as Number for example, of which the Mind is wholly unconscious until they are filled from the External World, be properly said to exist prior to the experience which renders the Mind conscious of their existence. Cousin successfully resolved this question as follows: There are two kinds of Beginning; one Historical, the other Logical. Historically all Thought begins with Sensation, and first enters the Mind from without. Logically the Power of Thinking, and the Categories of Thought, or the necessary forms of Thought, exist in the mind previous to sensation, and are, therefore, first. This distinction between the Historical and the Logical Beginning-Point, is one of the most important steps hitherto achieved in Philosophy. I have adverted to it here for the purpose of availing myself of it, at the same time that I shall apply it to many other things than the question of the origin of Thoughts in the Mind. It will appear obvious, that if there be two kinds of Beginning-Points there must be two kinds of Series, or Lines of Succession, of that which is begun, the Historical and the Logical, in every sphere of existence.

What precedes is introductory to an estimate of the labors of the Metaphysicans, or the Philosophers, technically so called, in respect to the discovery of Universal Principles in Science. Both the Intuitive and the Intellectual Methods of Knowing undergo a Cross division, making a Four-fold instead of a Two-fold Classification. Whenever the External Senses and the Intellect (which correspond), or the Internal Senses and Intuition (which also correspond) look directly out on the world, the result is Objective Science, in the first instance, and the Artistic Perception, in the other; or, in short, Science and Art. The former perceive the real, and the latter the Spiritual Element of Nature. When, on the contrary, the operation of these faculties respectively is *re-flected*, or turned back upon the mind, and they contemplate the Nature, Powers, and Modes of Acting of the Subject or Observer himself, as to his Interiors, the result of Intellectual REFLECTION is Psychology; and of Intuitional Reflexion or Introvertion it is Spiritual Mysticism. Central to all these, and therefore Pivotal, is Transcendentalism, or Pure Philosophy, which attempts to apprehend the Absolute Substance and Cause, and which is Theological or Religious, according as Intelligence or Sentiment is the more involved. Self, God, and in a secondary sense, the World in its pure substance or essence, are the Objects of this Transcendental Investigation.

From the Four-fold Division of the field of human Inquiry arises a corresponding classification of the Men who have entered

prominently into each. As representatives of the Class of Scientists, we may mention Newton, Lavoisier, Humbolt, etc. Among Artists in different spheres, Michael Angelo, Fourier, Fulton; among Psychologists, Lock, Ried, Cousin; among Spiritual Mystics, Swedenborg, Jacob Boehme, Davis; among Transcendentalists, Kant, Fichte, Emerson. The limits between these classes are never exact, both because no man is simply one thing, and because the prosecution of an inquiry from any standpoint, if there are great powers of mind employed, reaches nearly to, and seems to involve, many of the discoveries of a similar inquiry from an opposite point of view. Thus Fourier, for example, whom I rank as an Intuitionist and an Artist, pushed Intuition so far that this faculty did the work, in a marvellous degree, of Intellectual Analysis. There is Vicarious Substitution in the action of the faculties of the Mind, as there is in the functions of the Physical System.

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But while Mind and World are conceived of in this Order, we find, on reflection, that mind can not be conceived of by us as existing otherwise than as conditioned upon or in matter, or an objective world, which it contemplates. Now, in the Logical Point of View, *a necessary condition* is *prior* to *that which is conditioned upon it.* Hence, World, in this view of the subject, is before mind; and the Order of Procedure in going from the World to mind, is the Logical Order.

This distinction between Mind and Matter, the two grandest departments of the Universe, is broader and more fundamental than that between Sensation and Intellect, both of which belong to the Single Department of Mind, and the reader will not fail to perceive that Cousin's distinction between the Historical and the Logical Beginning-Point holds equally good with reference to it, as it does in the narrower application which he made of it. To reverse the natural order of the first two Numerals—making Two ONE—brings them into the Logical Order. It will be shown hereafter how essential it is to regard Two as *logically* Unial and the Beginning of a Counter Series of Numbers, or of Counter-movement, in various spheres, the reverse of that which is Natural or Historical.

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DARK SPIRITS.

It is a mooted question at the present time, whether there are any demonic Spirits in the Spirit-world, or whether the change of worlds is not an improvement in the condition of all; or whether there are dark Spirits who return to those who are yet dwellers in the external form, for counsel and for relief from their unhappy condition.

If I have learned the next life correctly, or that part of it which has a bearing upon this subject, then it is true that each individual Spirit is a perfect representation of his own interior self; that he that is holy is holy still, and he that is filthy is filthy still; or in other words, the Spirit world is peopled with just such persons as are momentarily passing from this sphere to that. Yea more, that the consociation of the evil without any commingling of the good in a way to produce any positive or forcible restraint, presents a scene more dreadful than the worst exhibition on earth; that many for hundreds, if not for thousands of years, are engaged in carrying out whatever their perverted natures may stimulate them to perform.

I have known Spirits to improve every opportunity to obsess a medium, and when they had succeeded in getting control, they would manifest the most bitter hatred and savage revenge for every imaginary injury. I have known others whose only ambition was, as it seemed, to obtain power that they might gratify their perversities by making others wretched.

It appears to me that whatever the predilection or tendency of the mind in this life is, it is intensified and increased in the next, and therefore each person manifests more of his real nature there than here, whatever that nature may be. If the loves predominate, all their communications will be impregnated with this element; if the evils, they will manifest themselves in working out their own purification. It is useless to mention particulars; but I could give scores of illustrative facts of this position; and to my mind there is no principle connected with Spiritualism more demonstrable or susceptible of proof, than is this. But thus far, according to my observation, their control of mediums has been permitted as a means of their (the Spirits) more immediate or expeditious elevation from their darkness.

I have no fellowship with that doctrine which maintains the eternal downward tendency of any Spirit, but on the contrary, believe that all Spirits contain the germ of immortal good which at some time will bloom out and unfold in all its pristine beauty—some slowly, others more rapidly. Evil being negative, it must and will be overcome by its more positive principle of good. Thus progression is coeval and coextensive with man.

It appears to me that all seeming evil is relative, or, in other words, negative to good, as cold is to heat. Cold is not a *positive* principle, for no two positives can exist in antipodes with each other. If God is the positive Being, and is good, then He must overcome all evil and bring every thing into subserviency to his own will and purpose. Otherwise there must be a plurality of Gods, one of good and one of evil; and we have no surity which may eventually triumph. But if there is but one God, then he hath created all things, not antagonistic, but everywhere in unity, though in a variety, Evil being relative, it becomes good or ill according to the comprehension of him who judges it.

From my present stand point, there can be no such principle as absolute evil; but all apparent evil being only the working of the immortal and divine principle in man for the purpose of purifying itself. And here I will state what I believe to be a universal law, viz., that all commotion is progress—is self purification. Thus all are working out their individual destiny, whether in this or in the Spirit-world, controlled by principles planted within them by Deity, and surrounded by circumstances which they could not avoid. Thus each one is filling his own individual destiny; and not so much responsible for what he is as for the *motive* which induces the act.

Like causes produce like effects, and were the same train of remote and immediate causes operating upon all, there could be no difference among men; therefore, we can be a correct judge only for those who are like ourselves, if such there be.

The man who steals, is working out those elements in his nature, and in tracing the cause to its source, it may carry us back to a period long antecedent to the commencement of the individual's identified existence. I claim that the primeval elements of all souls are alike, but the external manifestations of those souls through matter, widely differ; and that difference depends upon the surroundings of themselves and their ancestors. Therefore, we say, that the qualities of the Spirit are not hereditary, for all have one common origin; but the confirmation of the outward form through which the spirit identifies and manifest itself is as varied as is human existence. For that peculiar confirmation, or the surroundings which produced it, the individual is not responsible.

Why, then, is he dark, or unenlightened in the Spirit-world? Because he carried with him his identified and individualized existence, without which his transition into another world would be equal to an annihilation.

I think that no person who has given the subject proper reflection could desire to be so suddenly and entirely renovated as to for ever be unable to recognize himself. Were such to be the case, all of the benefits of the experience of his earth-life would be buried with the external form, or cease at the death of the body.

It is granted that the Spirit-world is a higher state of existence than this, and one, also, where the faculties of the mind can more rapidly unfold; but not so disconnected from this but that we retain our individuality and the peculiarities connected therewith, until by a gradual process of unfoldment evil is superseded by good, and ignorance gives place to knowledge.

It was for this cause that Christ, after his crucifixion, went and preached to the Spirits in prison, and to those who were disobedient in the days of Noah—who had passed away nearly two thousand years previous, but who still needed the admonition of Jesus.

I am fully persuaded that the benefits of spiritual intercourse are not confined to those still living in the body, but that it has as much of a mission to perform in the way of elevating dark, uncultivated, lascivious and evil-disposed Spirits, to a higher condition. And it is a principle which is rapidly extending among Spiritualists—those who are more acquainted with its interior elements—that much of the evil which we behold in this life is the legitimate result of a corresponding condition in the lower spheres in the Spirit-world, and to which spheres the perpetrators of crimes and misdemeanors correspond as to their condition.

Do not understand me to say that this is in any way depending upon the external manifestations known in modern Spiritualism, but upon an influx from the Spirit-world which has existed in all ages, and which permeates all society, and is not dependent upon the mere physical control of a medium. I believe this to be a principle in nature, and consequently as universal as man; and one of the great benefits of present conscious intercourse with the Spirit-world is to make us acquainted with this principle, that we may be enabled to avoid the associations of the evil and draw around us the influences of the higher spheres. All actual benefits are mutual; in blessing others we are blessed. As we become the instruments of the elevation of those less fortunate, we bring ourselves into *rapport* with the good, and in a receptive condition for higher truths. Thus the whole sphere of mankind is bound together by one chain, one end of which is fastened in the affections of Deity, and the other extending down to the lowest depths of humanity. Link by link we ascend higher and still higher, reaching forward to those who are above us, and extending a helping hand to those who are below; and thus traveling on, gaining little by little; and we will continue so to do when myriads of years have rolled into the abyss of the past. There is no atonement for sins committed, but each one must serve out his time—not in the way of receiving vindictive chastisement, but the penalty growing out of the offence, which is disciplinary in its character, and tends to prepare us for a higher life. No censure is to be cast upon the weak in spirit and dark in soul; but strength is to be given them by kind admonition and a helping hand, and their darkness must be overcome by the light of truth. No sect but mankind, no creed but truth, no hell but discord, no Heaven but harmony, are to be recognized. We love and trust God, but have no fear of him, for perfect love casteth out fear. Our Savior is Wisdom, Holiness, Purity and a life at one with God; and our Heaven is what these characteristics will make it. This is our faith, and we leave others to judge of its merits or demerits, and of the practical utility of its doctrines.

B. F. HATCH, M.D.

NEW YORK, *March* 25, 1857.

THE world hardens the hearts of the mass of mankind. That class of human beings least inclined to become callous are obliged to create for themselves a species of factitious insensibility in order that they may not be the dupes of men or women.

prominently into each. As representatives of the Class of Scientists, we may mention Newton, Lavoisier, Humbolt, etc. Among Artists in different spheres, Michael Angelo, Fourier, Fulton; among Psychologists, Lock, Ried, Cousin; among Spiritual Mystics, Swedenborg, Jacob Boehme, Davis; among Transcendentalists, Kant, Fichte, Emerson. The limits between these classes are never exact, both because no man is simply one thing, and because the prosecution of an inquiry from any standpoint, if there are great powers of mind employed, reaches nearly to, and seems to involve, many of the discoveries of a similar inquiry from an opposite point of view. Thus Fourier, for example, whom I rank as an Intuitionist and an Artist, pushed Intuition so far that this faculty did the work, in a marvellous degree, of Intellectual Analysis. There is Vicarious Substitution in the action of the faculties of the Mind, as there is in the functions of the Physical System.

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Like causes produce like effects, and were the same train of remote and immediate causes operating upon all, there could be no difference among men; therefore, we can be a correct judge only for those who are like ourselves, if such there be.

The man who steals, is working out those elements in his nature, and in tracing the cause to its source, it may carry us back to a period long antecedent to the commencement of the individual's identified existence. I claim that the primeval elements of all souls are alike, but the external manifestations of those souls through matter, widely differ; and that difference depends upon the surroundings of themselves and their ancestors. Therefore, we say, that the qualities of the Spirit are not hereditary, for all have one common origin; but the confirmation of the outward form through which the spirit identifies and manifest itself is as varied as is human existence. For that peculiar confirmation, or the surroundings which produced it, the individual is not responsible.

Why, then, is he dark, or unenlightened in the Spirit-world? Because he carried with him his identified and individualized existence, without which his transition into another world would be equal to an annihilation.

I think that no person who has given the subject proper reflection could desire to be so suddenly and entirely renovated as to for ever be unable to recognize himself. Were such to be the case, all of the benefits of the experience of his earth-life would be buried with the external form, or cease at the death of the body.

It is granted that the Spirit-world is a higher state of existence than this, and one, also, where the faculties of the mind can more rapidly unfold; but not so disconnected from this but that we retain our individuality and the peculiarities connected therewith, until by a gradual process of unfoldment evil is superseded by good, and ignorance gives place to knowledge.

It was for this cause that Christ, after his crucifixion, went and preached to the Spirits in prison, and to those who were disobedient in the days of Noah—who had passed away nearly two thousand years previous, but who still needed the admonition of Jesus.

I am fully persuaded that the benefits of spiritual intercourse are not confined to those still living in the body, but that it has as much of a mission to perform in the way of elevating dark, uncultivated, lascivious and evil-disposed Spirits, to a higher condition. And it is a principle which is rapidly extending among Spiritualists—those who are more acquainted with its interior elements—that much of the evil which we behold in this life is the legitimate result of a corresponding condition in the lower spheres in the Spirit-world, and to which spheres the perpetrators of crimes and misdemeanors correspond as to their condition.

Do not understand me to say that this is in any way depending upon the external manifestations known in modern Spiritualism, but upon an influx from the Spirit-world which has existed in all ages, and which permeates all society, and is not dependent upon the mere physical control of a medium. I believe this to be a principle in nature, and consequently as universal as man; and one of the great benefits of present conscious intercourse with the Spirit-world is to make us acquainted with this principle, that we may be enabled to avoid the associations of the evil and draw around us the influences of the higher spheres. All actual benefits are mutual; in blessing others we are blessed. As we become the instruments of the elevation of those less fortunate, we bring ourselves into *rapport* with the good, and in a receptive condition for higher truths. Thus the whole sphere of mankind is bound together by one chain, one end of which is fastened in the affections of Deity, and the other extending down to the lowest depths of humanity. Link by link we ascend higher and still higher, reaching forward to those who are above us, and extending a helping hand to those who are below; and thus traveling on, gaining little by little; and we will continue so to do when myriads of years have rolled into the abyss of the past. There is no atonement for sins committed, but each one must serve out his time—not in the way of receiving vindictive chastisement, but the penalty growing out of the offence, which is disciplinary in its character, and tends to prepare us for a higher life. No censure is to be cast upon the weak in spirit and dark in soul; but strength is to be given them by kind admonition and a helping hand, and their darkness must be overcome by the light of truth. No sect but mankind, no creed but truth, no hell but discord, no Heaven but harmony, are to be recognized. We love and trust God, but have no fear of him, for perfect love casteth out fear. Our Savior is Wisdom, Holiness, Purity and a life at one with God; and our Heaven is what these characteristics will make it. This is our faith, and we leave others to judge of its merits or demerits, and of the practical utility of its doctrines.

B. F. HATCH, M.D.

NEW YORK, *March* 25, 1857.

THE world hardens the hearts of the mass of mankind. That class of human beings least inclined to become callous are obliged to create for themselves a species of factitious insensibility in order that they may not be the dupes of men or women.

LETTER FROM JONATHAN KOONS.

MILFORD, ATHENS CO., OHIO, *February* 1, 1857.

MESSRS. PARTRIDGE AND BRITTAN:

Dear Sirs—I have long since been impressed to write you and other friends of New York; but I have been engrossed with other matters since my return from your city last spring, which have occupied all my time. I at length conclude to make it known through the TELEGRAPH, that I am still doing what I can in the dissemination of spiritual truth among the famishing souls scattered over the desolated plains of Christian theology.

On my return home last spring, I found the shepherds of the bewildered flocks in the surrounding vicinity had mustered their sectarian forces, during my absence, in array against Spiritualism, and led a number captive by stratagem, who were professed Spiritualists; and they manifested quite a degree of confidence in defence of their cause. This to me looked rather discouraging; but I consoled myself with the knowledge of the fact that one extreme followed another, and that the *old fashioned* "experimental" religion, like the dew of a bright summer's morning, could not exist under the presence of the sun's radiating influence; and I was well aware that the sunbeams of a higher luminary than orthodox creeds had risen, and accordingly their little *refreshing showers* of religious excitements were of short duration.

The stratagem used by the clergy referred to, was the acknowledgment of the prevailing phenomena of Spirit manifestation; to which they appended a *a credit to the Devil* for the production of the same. However, I had no special fault to find with them for this decision, on two accounts; First, the Devil has been a constant accomplice in the extension of conflicting sects; and competition being the mainspring of speculation, they can not do otherwise than did those who attributed the deeds of Christ to the god Beelzebub. Secondly, they are in need of a Devil for a pack-horse to bear the burthens of their iniquities; and in order to secure his service, they must *flatter* him a little. So this is not in violation of the laws of "poor, miserable, depraved humanity," as they profess to be.

So far, so good; but mark what follows. By and by, the eminent Mrs. Thomas, a medium for speaking by Spirit impression, made her appearance in the field of contest, but not until the winter excitements had broken up with the spring tide. She delivered a number of lectures during the summer, which cast a more cheering ray upon the minds of the surrounding vicinity; and the seeds of free thought began to germinate extensively. In the last ensuing autumn, another lucky move was made by a Mr. Dickey, a Cambpellite minister. The Rev. Dickey provided himself with a small cargo of circulars of his own production, in which he gave Spiritualism a broadside—*over the left*, as it will appear. Being thus equipped, he pitched his tent in the vicinity of the "*Spirit land*," and commenced cannonading. Some of the Spiritualists became irritated at the assault, and concluded best to repulse him. Brother Pratt accordingly availed himself of the liberty to return fires. Rev. Dickey, however, did not consider Pratt his equal; and consequently suggested that Pratt should procure a reinforcement. Pratt requested Dickey to assume his ground of argument, and he would produce a competitor on the defence. Dickey then wrote down his resolution as follows:—

Resolved—That modern Spiritualism, with its tendencies upon the public, are *evil*.

Pratt dispatched the resolution to Wm. Denton, of Dayton, Ohio, editor of the *Vanguard*, who accepted the challenge. Denton appeared at the specified time and place, but Dickey—from a previous word of precaution by a well-wisher of his cause and credit—*flew the track*. Denton urged the discussion without success; and so did the anxious friends from both sides of question, "but no use." At length Denton wrote out the following resolution:

Resolved—That modern Spiritualism reveals a better religion than the New Testament or the Bible.

Dickey readily agreed to take the negative, upon condition that the rule of argument be inverted so as to give him the opening and closing speeches. This was also agreed upon. The speeches were not to exceed half an hour. The parties accordingly proceeded to the discussion. Dickey delivered his opening address; Denton followed, with summary remarks of contrast. At the close of Denton's reply, Dickey arose, and appealed to the auditors with some excusing remark, of rather a tartish character for a clergyman and "minister of the Gospel," as he denominates himself—and which were rather abstruse, being highly tinged with personal implications and calumnious reproaches. In these remarks he affirmed, that he "did not know that he was to discuss the question with an infidel." Denton calmly arose, and read Dickey's charge of "Infidel" against all Spiritualists, from Dickey's own publication. This was followed with clapping of hands and hisses from the auditors. Denton then drew forth a private address from Dickey, from which he read the same charge. This was rather more than what a Christian "minister" could bear, as almost proved to be the case with Rev. Dickey, for when asked if it was not his own writing, he rose in a manifest passion and rejoined, "Yes, but I did not think it would be offered here." Upon this, Dickey abruptly withdrew, and thus the discussion ended. The majority of the auditors on both sides of the question manifested a desire to have him continue the discussion. Dickey, however, treated the subject with contempt, to the displeasure and mortification of many warm friends. This excited a general interest in hearing a course of lectures from Denton, at all events. He was accordingly engaged to deliver two addresses in Chauncy, one upon the subject of his resolution to Dickey, and one upon the subject of the philosophy of spiritual manifestations; also two lectures in Milfield, one upon the subject of mental and physical slavery, and one upon Theology; and six, at least, in the town of Athens, upon various subjects, that of mental development included. His lectures were well attended. The professors of the college and the presiding elders were present, at least upon some of the occasions.

These incidents have awakened a deep interest in the minds of the people. Many of them are like Paddy's owl, which he purchased in the place of a parrot—they "don't say much, but *kape a mighty thinking!*" Moreover, religious excitements are entirely allayed. A number of church members within my own knowledge, have recently come out boldly, and declared they would perform their "own thinking in future, and be mentally free;" which is all we ever demanded from any of them; and it is hoped that many more will follow their example.

Yours fraternally, JONATHAN KOONS.

P. S.—I wish to say a word in conclusion, in regard to that good and devoted instrument of alleviating suffering humanity, Mrs. French. She presented me with six bottles of her preparation, in New York, last winter, while suffering under a general physical debility, and I have used no other medicine since that time. And what further? Why, I can say to all whom it may concern, that my physical health is apparently as good now as it ever was. Thanks be to the Spirits who control her benevolent nature! J. K.

PRESENT AND FUTURE.

THE principalities and powers of the present time shall crumble in the dust and be mingled with the relics of the Past. They stand now with heads erect, seeming to tower above the commonalities of earth; but even now their lofty heads are being bowed down, for their foundation is of sand. What will become of all their boasted strength, when Truth eternal shall be erected instead thereof, whose foundation is of solid rock, and whose principles are Justice, Freedom and Light? When one is compared with the other, how insignificant the one appears, with its vain reliance on its self-sufficiency; while the other, of Divine origin and eternal in duration, appears grand and lofty beyond conception! Present hopes and fears are coming to an end, for it is plain to all that there is no endurance to man-made institutions; and it would be folly to build or add thereto, as all would then fall together. See what strife and difference of opinion such creations cause! All are out of harmony—consequently all minds can not accept their teachings. The heavenly sentiments can not be nurtured in such an atmosphere; it is suffocating to the pure aspirations; they are clouded with smoky exhalations, and weighed down to earth with the dust and rubbish of materialism.

But soon the new era shall burst forth with all its splendor. As the morning sun rises clear of clouds and shines on a smiling world through a clear atmosphere, so will the heavenly era dawn on the earth, when all minds are properly prepared for the reception and enjoyment of its benignant rays. The light and warmth will increase in invigorating power, as the sun of summer increases in power at noon-day, giving life and health to all created things capable of receiving them. The Future shall shine with increasing and never-ending beauty. Yes, to all eternity shall mortals bask in its rays, and grow strong in spiritual developments, advancing in the holy teachings of truth, and living and loving the true essence of divine emanations. Souls shall exclaim, in the overwhelming joy of liberty and life, "Indeed I was not made in vain; and yet how blindly ignorant of my destiny!" O Truth! what a rich boon thou art, and how little treasured by the many! O that all could see and know the reality of progressed identity—of the happiness awaiting the pilgrims on earth!

Futurity will yet disclose more and more of the celestial life. As the bright day advances, new beauties will spring up, bud and blossom for eternity. Rich harvests will add to the storehouse of knowledge, and golden grains of thought will be garnered up for enduring time. Wisdom will increase, love will spread a mantle of beauty over every countenance, and beauty unimaginable will pervade everything, wreathing a chaplet of bright flowers to bedeck the whole creation. Harmonious sounds, enchanting to the ear, will fill the universe, and every soul will be thrilled with the heavenly strains. All hearts will be attuned to the sacred music, and harmony complete will reign supreme. What earthly traveler, weary and home-sick, could have more welcome tidings sent abroad, or more delightful enjoyments held out to beckon him on to the home he is longing to reach!

All these supernal joys are but preparatory—are but the beginning of happiness, compared with what lies beyond. That is not for mortals yet to know; but as they become prepared to receive the more dazzling brightness it will be revealed to them by degrees. Until then, keep your minds in a preparatory state, by receiving the sweet and holy teachings of highly developed Spirits, who come to you to prepare the way for this greater development. As you perceive the increasing light, you may rest assured that it will never again become darkened by the night of ignorance, but will grow brighter and brighter, dispelling every vestige of the moral night that preceded it, and warming every soul into light and love by its quickening beams. All animate nature will catch the soul-stirring and heaven-inspiring theme, and swell the anthem of Love and Harmony to the spheres, raising the thoughts on wings of swift light to the highest of Heights, even the soul of Harmony. The Future shall disclose all this beauty in the perfection of beauty, and clothe all nature with its own raiment, nurtured in the soil of Purity, spun on the wheel of Progression, woven in the loom of Perfection, made up in the workshop of Order, and fitted by the great Architect of the Universe. LOVER OF MORTALS.

THE COLD OF SPACE.—The following facts are furnished by a correspondent of the *Scientific American*: "For every mile that we leave the surface of our earth, the temperature falls five degrees. At forty-five miles distance from the globe we get beyond the atmosphere and enter, strictly speaking, into the regions of space, whose temperature is 225 degrees below zero; and here cold reigns in all its power. Some idea of this intense cold may be formed by stating that the greatest cold observed in the Artic Circle is from 40 to 60 degrees below zero; and here many suprising effects are produced. In the chemical laboratory, the greatest cold that we can produce is about 150 degrees below zero. At this temperature carbonic acid gas becomes a solid substance like snow. If touched it produces just the same effect on the skin as red-hot cinders; it blisters the finger like a burn. Quicksilver or mercury freezes at 40 degrees below zero; that is, 72 degrees below the temperature at which water freezes. The solid mercury may then be treated as other metals, hammered into shoes, or made into spoons; such spoons, however, would melt in water as warm as ice. It is pretty certain that every liquid and gas that we are acquainted with would become solid if exposed to the cold of the regions of space. The gas we light our streets with would appear like wax;" pure spirit, which we have never yet solidified, would appear like a block of transparent crystal. Hydrogen gas would become quite solid, and resemble a metal; we should be able to turn butter in a lath like a piece of ivory; and the fragrant odors of flowers would have to be made hot before they would yield perfume. These are a few of the astonishing effects of cold."

A NOVEL LICENSE LAW.—Mr Hanford's bill to license the drinkers of intoxicating liquors, introduced to the Assembly of this State, provides that no person shall drink strong liquors without first obtaining a license, which may be granted by any Justice of the Peace, on the following terms: For a license to drink lager beer, currant or any domestic wines, 50 cents. For strong beer, 75 cents. For whiskey, and home made liquors, $1. For French or any imported brandy, $1,50. For champagne, Burgundy or any foreign wine $5,00. No married woman is to obtain a license without the written consent of her husband and, no minor, without the consent from his or her guardian. The licence can be revoked in cases of gross intoxication; bnt this section is not to apply to a licensed clergyman or member of the press. No dealer is to serve liquor to a person without the production of the license, and then only such liquor as is named therein. The bill was refered to the Committee of the Whole.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, APRIL 11, 1857.

DISSOLUTION OF COPARTNERSHIP.

THE copartnership heretofore, and for nearly five years, existing between Charles Partridge and S. B. Brittan was dissolved by mutual consent on the 20th day of March, 1857. Charles Partridge assumes the entire management of the SPIRITUAL TELEGRAPH and the Book business therewith connected, and S. B. Brittan will soon embark in a new enterprise of a similar nature.

CHARLES PARTRIDGE.
S. B. BRITTAN.

THE ONWARD WAVE.

THE car of Human Progress, in its onward movement, is subject to the same law which governs external nature. In both, activity is followed by rest, and rest again by activity. In both, night succeeds to-day; and the morning, coming again in due season, with renewed splendor and accumulated power, bursts the cerements of darkness, dispels the mists, and heralds in the new and brighter era.

To this rule Spiritualism furnishes no exception. Its march from the first has been marked by alternate periods of culmination and quiescence. If, six and nine months ago, this reform of reforms and development of developments, was comparatively at rest, it was only that it might gather strength for still wider conquests. The present winter, and the present time, show the roll of an onward wave, deeper, broader, higher and mightier, than ever before. All men, so to speak, are compelled to stop and ponder. The priest and layman, the merchant, the mechanic—every class and grade of life, have had their attention arrested, and have paused to examine and to inquire.

"I know of no family in New York," observed a prominent citizen, the other day, "that is not interested in Spiritualism." The gentleman who made this remark may be, and probably is, among the inquirers, but his large acquaintance is not with Spiritualists. He has watched, however, the moving of the waters, and can distinguish the full flow from the ebb of the tide. Other indications of progress are to be found in the course of the public journals. The *Evening Post* of this city has recently on different occasions, given up several of its capacious columns to interesting and well digested spiritual matter, mostly consisting of inspired utterances, some of them of a very extraordinary nature, through Mrs. Hatch. Others of the daily and weekly press, also find it necessary to devote frequent space to this all-absorbing subject.

Out of New York, it is substantially the same. In Boston, Philadelphia, Baltimore, and other places near and far, comprising essentially the area of the United States, the swelling flood has been noted; a "revival" among Spiritualists has occurred, "rejoicing converts" have been gathered, and the public attention has been turned to an investigation of the startling phenomena. Of Boston, a correspondent of the *Tribune* says, that the believers in modern Spiritualism in that city, "are already respectable in numbers, far above mediocrity in talent, and are found among the most 'exclusive' circles of our upper and literary classes." In addition to this, according to the same authority, many men, "influential in the church, in political life, in literature and business" are secret believers in the new faith; while others, like Festus, are "half persuaded" and send for some Apostle of the new doctrine, or come like Nicodemus by night, to "whisper their belief, and ask, 'How these things can be?'" The Spiritualists in Boston, says this writer, are estimated on reliable authority at 25,000. They have three public halls where services are held every Sabbath, with audiences ranging from four hundred to eleven hundred. There are places of meeting at Cambridgeport, Chelsea and Roxbury.

In addition to the vigorous sweep which Spiritualism is at present making among us, there are other signs of the times which are particularly worthy of note. Our clerical and Orthodox brethren have become comparatively silent, either in astonishment at the rapid spread of the new faith, or becoming suspicious that there is more in it than meets the eye of their superficial philosophy. They no longer call us madmen and knaves. Indeed, Spiritualism is in imminent danger of becoming popular. Like the insurance companies, which have been compelled to accept the additional risk of lucifer-matches and burning-fluid, or cease business, the churches are making up their minds that a Spiritualist may even be a Christian. We heard of a case the other day, where an officer of one of the churches, having publicly given in his adhesion to the better faith, withdrew from his accustomed duties at his church, and took a back seat, fearing to give offense to his brethren; when his pastor, being informed of the cause of his retirement, at once and cordially invited him to resume his place. A more marked incident still, occurred recently in New Jersey. A Methodist brother having become a Spiritualist, was put on his trial for heresy, and made a most worthy and noble confession. He justified himself by the Bible, by the teaching and experience of Wesley, the founder of Methodism, and by the language of the authorized version of the Methodist hymns; and was acquitted.

But the striking advance of our cause within the last few months, of which we have made mention, has by no means been confined to our own country in its sweep, even to the far South and the Pacific. The same encouraging fact is to be noted of all parts of the world to which our information extends. It is achieving new conquests in the West Indies and in Central and South America. We recently announced the establishment of a journal at Caracas—"*El Espiritualista*"—for the dissemination of the new doctrines.

Europe shares in the outpouring to a still greater extent. England, Scotland, France, Germany and Switzerland, at least, have more or less spiritual publications. A journal of the new faith has recently been started at Geneva, the venerable mother of Protestant dogmatic theology; and many ardent workers, and multitudes of believers in the higher as well as the lower ranks of life, are to be found on every part of the continent. In Asia and Japan, in Africa and the Indian and Pacific Isles, the same gentle messengers from the skies are also at work, demonstrating to the ignorant and the lost, as well as here to the learned and wise, the *Reality and Nature of the Future Life.*

We can not close this article without referring, in this connection, to still another point. In the midst of all this progress, though some things might seem to indicate the reverse, we are persuaded that Spiritualism is not only augmenting in numbers and strength, but also in purity, clearness and the elevation of its aims. It seems to us that the cause is soaring upward and onward, as well as increasing in volume and power; that many things which have hitherto partaken much of the condition of the earth while it lay in chaos, are at last becoming settled and defined; that Truth is gradually breaking through the clouds, dispelling the mists, and showing her benignant face, for our encouragement and cheer. And as the Wave of Spiritual Progression continues to roll on, we think we see the Bow of Promise spanning it, and brightening still; and in the not distant Future, more glorious skies, more crystal waters and greener fields for its enjoyment and repose.

SPIRITS DISCUSSING WITH LEARNED DOCTORS.

AT one of the recent public meetings in Stuyvesant Institute for spiritual enunciations through Mrs. Hatch, trance-speaking medium, the question arose whether there were related in the Bible any such manifestations of Spirits as our modern Spiritualism claims. The following extract from an extended report made in the *Evening Post*, will present the question as it occurred.

The interlocutor is the Rev. Dr. T. J. Sawyer, pastor of one of the Universalist churches of this city.

MR. SAWYER—I would like, if it be possible, that we should have proof of your statement, namely, that there are no angels who were not once human beings here on earth. That position is assumed, and the assumption seems to cover the whole ground of the argument. I am not aware of any proof of the statement, and until it is proved, I suppose it ought to stand with us as a mere assumption. The impression or belief that Christians generally entertain is, that angels are not men, and never were men; that they are a peculiar order of beings, higher than we are—created higher, and not commencing their existence with us here in the flesh.

It seems to me, too, that the discourse does not precisely meet the question. I would like to know if there are related in the Bible really any such manifestations of Spirits as our modern Spiritualism claims? The instances given do not seem to answer the purpose. To say that the angels is, and their manifestations of spirit, are identical with modern Spiritualism, is not to the point, because Christians do not acknowledge that the angels were human beings, and that, consequently, they would come under this class.

I know of only one class of instances in the New Testament where human Spirits are spoken of as having communicated with men here on earth, and that is the instances of demons (not devils, as the medium called them,) who were regarded by the Jews as evil or unclean Spirits, the Spirits of dead men—of bad men—who, according to their theology, were not admitted to the resurrection. These unclean Spirits, or demons, were said, out of malice, to take advantage of those who were weak, of those whom they could get into and possess them. With that exception, I am not aware that the Bible gives any other instance of human Spirits having communication with men.

MRS. HATCH.—With regard to the first proposition of the inquiry, in reference to angels having been human, the only justification we have in asserting that there are no angels except those who have once been human beings, is this:

Angels always appeared unto the prophets and seers in the form of men—always appeared as men possessing more light, more beauty, more power, more perfectness and glory, than ordinary living men. And the Angels who appeared at the tomb also appeared in the form of men. The angel who rolled away the stone from the door of the sepulcher of Jesus appeared as a man, and yet in the glorious light of his countenance he shone out as an angel of light. Our assertion is based upon the laws of analogy, upon the laws of nature, upon the laws of revelation as manifested in science and art, as well as in the revealments of theology.

Angel, as a distinct and positive term, (although we are aware it is believed by modern Christians that the angels have never been men,) signifies a Spirit—signifies a form of light; and as that Spirit, that form of light, appears in the form of man, then we may presume that angels are perfected men and perfected women.

With regard to the instances in the Bible which cover the ground and meet the inquiry, we have not time to refer to particular instances—we say only this: in the revealments of modern Spiritualism, or the instances of modern Spiritualism, as applied to the Bible, we do not particularly refer to the form of these manifestations, as, with the exceptions of the gifts of prophecy, of speaking with divers tongues, and of healing the sick, there may be none other which justify the conclusion that the manifestations of modern Spiritualism are not by demons.

It appears to us that some ignorance of what the ancient Scriptures teach on this subject, is manifested in these remarks, by both parties. The following is the account of the transfiguration of Christ according to Matthew, chap 17, vs. i. to viii.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

And behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

And when the disciples heard it, they fell on their face, and were sore afraid.

And Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus.

The transfiguration of Christ is by no means an obscure portion of the Scriptures, but is a central point of attraction and illumination. It might, therefore, be reasonably expected that a Christian minister would not only have been familiar with it, but would have comprehended its import and seen the bearing it has on the important questions above raised. Persons who have no experience in modern spiritual manifestions, find no analogy to them in their Bible, whereas the man who is familiar with these manifestations finds in *his* Bible plain transcripts of his own experience. Hence it becomes essential to the church and clergy to make themselves familiar with modern Spiritualism, and then will they be enabled to read and understand more fully the scope and teachings of the Scriptures.

The Bible is, in fact, replete with accounts of just such occurrences as are now every day taking place amongst us. Christianity, and in fact every religion on earth, rests wholly on just such events. For the Christian church to deny the possibility of Spirit communications, and of communications proceeding from the Spirits of just men made perfect—from Spirits who were once men on earth—is no less than suicidal. Christians are beginning to discover this fact, and to find that they have been drifting heedlessly in the wrong direction. In their anxiety to refute modern Spiritualism, they have inadvertently denied the very foundation of their own faith. We by no means would hold them to this false position which they have unwittingly assumed, but on the contrary, we desire to aid them by all the means in our power, to review and correct their conclusions.

The account of the transfiguration quoted above, taken alone, is, it seems to us, enough to settle the whole question. Moses and Elias were ancient prophets, and died many centuries before the time of Christ. During the time of Christ they were not on earth as men, but they appeared as such to Peter, James and John, who were simply men still inhabiting the body, and having accomplished their mission, they again disappeared suddenly, just as modern Spirits are accustomed to do. Christ was evidently the medium for this interview—that is, he was the nucleus and attractor of elements to connect and blend the two worlds, in which Spirit voices were rendered audible, and Spirit forms visible. Historically, we know that Moses and Elias were men who were born and lived on this earth as other men, and they are still spoken of in the record as men—"And when they lifted up their eyes they saw *no man* save Jesus only." This statement is contrasted with the condition of things before they fell on their faces. Then they had seen two *men* talking with Jesus.

Moses and Elias, according to Scripture, who had been men on the earth centuries before, were in the time of Christ still men in the Spirit world, and being so were enabled, under certain conditions, to manifest their presence as men, and to speak as men to mortals. This we call ancient Spiritualism, simply because the fact transpired centuries ago. Analogous facts of to-day we call modern Spiritualism, simply because they occur in modern times; but the facts and their significance are the same, notwithstanding the *time* which intervenes.

Here, then, is the whole doctrine of modern Spiritualism contained in one of the most prominent and beautiful manifestations in the old dispensation. It was attended by the same accompaniments: "a bright cloud overshadowed them." The face of the medium did shine, and his raiment, even, appeared illuminated by a halo of light. A voice with human utterances was heard. All these are familiar incidents of Spirit manifestations in our day.

In affirming that Christ was a Spirit medium, we do not wish to shock the prejudices of those for whose benefit we write. We do not attempt to define what Christ was or was not, as a sacred or Divine personage, as held by the various Christian sects. We do not, however, think it derogatory to him to affirm that whatever else he may have been, he was a medium for Spirits to manifest their presence, transfer their virtues and influences, and communicate their thoughts to mortals. He certainly had the qualifications of the healing mediums of our day. The diseased were healed by voluntary and accidental touch—how we know not, but he felt that virtue went out of him. This is analogous to the experience of modern healing mediums, and it is all that they known about it.

For the want of a better word, we call that which goes out from the medium, *magnetism*, because it seems to bear some resemblance in its mode of action, to the properties of the magnet, of which probably nothing was known in Judea at the time of Christ. It is not, however, magnetism in that sense, and until we know more of it, we should be perhaps safer in calling it a virtue, an efficacy, a force of some kind, capable of producing the healing effects.

Again, I beg to refer those who "would like to know if there are really related in the Bible any such manifestations of Spirits as our modern Spiritualists claim," and whether angels are no more nor less than Spirits who have once lived on earth, to the following quotation from Revelations, 22:8-9: "And I John saw these things and heard them; and when I had heard and seen, I fell down to worship before the *feet of the angel* which showed me these things. Then saith he unto me, *See thou do it not, for I am thy fellow servant, and of thy brethren*, the *prophets*, and of them which keep the sayings of this book. Worship God." Here, as elsewhere in Scripture, the recipients of communications from the invisible world were prone to ascribe them to Angels, Lords, Gods, Jehovahs, etc.—anything but Spirits of men, as they claimed to be. They evidently had no belief that *Spirits of men* lived, and communicated from the invisible world; yet the Spirits were constantly laboring with their ignorance, and rebuking them for their folly, as the Spirits find it necessary to do in our day. And *here*, up to the very last chapter in the Bible, the Spirit finds it necessary to rebuke sharply this persistent ignorance, and actually forbids John to perpetrate his contemplated folly, saying, "*I am thy fellow servant, and of thy brethren, the prophets*—worship God." It seems to me that we must conclude that this was really the Spirit of a man, a fellow-servant, a brother; for if it was anything else, it must here have attempted to deceive John. Again, he says, "Seal not the sayings of the prophecy of this book." Nevertheless, the light thrown upon the prophecies of this book from corresponding intelligences speaking in our day, shows that it has been sealed to this hour; and it is being revealed to those only who are free from the bigoted, reverential faith in ancient errors, and recognize God as the Giver and Life of all things, and confer with our friends in the Spirit-world as brethren.

CHARLES PARTRIDGE.

THE INVESTIGATING CLASS.

"WHAT are the essential attributes of an immortal being?"

This is substantially the eleventh question of a series now being discussed by the Investigating Class, which meets on Wednesday evening of each week, at the house of Mr. Partridge. The asking of such a question of intelligent and practical thinkers, is of itself, a significant feature in the mental experience of the day. Ten years ago such a question, in the estimation of such minds, would have simply indicated the visionary and speculative character of the individual who propounded it. It would have elicited only, a stare of expressive silence. *Now*, the thinker asks it *of* the thinker, and does really expect something more than a mere look of tender contempt for his wits by way of reply. The question to-day presupposes the possibility of an answer. In all the past, two faculties or powers were supposed (but never demonstrated) to belong to the immortal man. These attributes consisted of the ability to *sing psalms* eternally, or to endure *hell fire* forever, just as the immortal possesser might see fit to elect. This hypothesis, resting upon no fact, has nevertheless, traveled safely, or with but little damage, down to our times, only because there has been no competent power to set it aside. It was at best a *theory*, met only when it assumed a hostile attitude, by opposing *theories*—phantoms as unsubstantial as itself.

In these current years only, has the ability come to turn back the tide of theoretical warfare, and to proclaim prospectively the victory of everlasting peace between opposing speculations as to the being, attributes and conditions of the immortal man. In these days, the immortal man—the *only* man competent to the solution of the question—has entered the field of doubt and controversy in person, with a visible manifestation of his attributes or inherent powers. He takes a sharp pointed substance, and, in total darkness passes it rapidly and safely around that delicate organ, the eye, to prove to us that he has the attribute of *sight*. He returns intelligent answers to our questions, and produces exquisite musical sounds by way of proof that he has the attribute of hearing. He grasps our hand to show us that he has the power to feel. He caresses us and pours into our astonished ears words of the tenderest affection, to show us "*that the immortal still loves.*" In fine, he shows us *himself—a man* with all the attributes of manhood as exhibited by man in the life of the body. We look into the face of this beautiful immortal, and the light which radiates from his manly presence (if we have an eye to see) will show us many glorious things. We learn by it that man, in the life beyond, does not change his nature; that he does not get a "new heart," nor acquire new attributes; that the faculties through which he manifests himself in the new condition are the same which belonged to him on the earth, and therefore that these faculties are immortal and divine, and not perishable and devilish—that the change is neither more nor less than the change of growth as to himself, and of conditions as to his surroundings—that is to say, he is more a man to-day and less a child than he was yesterday, and that he owes this *more* of manhood which he enjoys to-day, not at all to any change in the divine nature of himself, but wholly to the new conditions which made growth possible and natural in himself. Every new growth, whether of Spirit or of body, of animal or of vegetable is preceded by a new condition of its surroundings. Without a change of condition, growth is not possible. So far as we know, the manifestation of all life depends upon conditions. As these change, the manifestations of the life or indwelling spirit change. For this reason, the difference between Jesus of Nazereth, "our elder brother," and the pious devotee who religiously eats codfish for forty days by way of glorifying him, or one who does any other thing adverse to the manly exercise of reason, is precisely a difference of growth—the difference between a man and a child—a difference of conditions, but not a difference inherent.

Jesus, in the 14th chapter of John, and other places, abundantly indicates that he understood the advantages to be derived from the new conditions upon which he was about to enter. The chapter commences with these words: "Let not your heart be troubled; ye believe in God, believe also in me." Resuming the thought at the 12th verse, he says: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and *greater* works than these shall he do, because I go unto my Father." That is to say, because he was about to be clothed with a new strength or growth as an incident of a new condition, in consequence of which newly acquired strength he would be better able to impart strength to them. "Ye have heard" (said he), "how I said unto you, I go away and come again unto you. If ye loved me"—that is to say, if ye *understood* me—"ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This was *his* understanding of natural law, and the changes which it brings. He was to "come again"—the same identity with increased power—as the result of the new conditions. What other interpretation of the phrase, "I go unto the Father," is possible? In the absolute sense, the Father was with him and in him; so, in the same sense, we are Spirits, and in the Spirit world *to-day*, as certainly as we ever shall be; but we are not now subjected to the same conditions which will bear upon us in the Spirit life, by any means. Neither was Jesus when he essayed to comfort his disciples. So he endeavored to make them aware of it by selecting the only form of words which would, at the same time, express the great principle of the fact, and be comprehensible to them after the change had taken place.

Now, if the student will but sit him calmly down at the feet of *facts* in Spiritual-manifestation, postponing his attendance on the professors of clairvoyance, and all other mere word-proofs, for a year or so, I think I can promise him an intellectual "feast of fat things" undreamed of in all his former experience. After the first glow of gratitude and joy inevitable on first finding himself in the conscious presence of the living "*dead*," he will become gradually conscious of an increased activity of his faculties of observation and comparison. He will begin to understand how it was that the disciples' hearts burned within them when the Spirit man Jesus talked with them by the way, and opened the Scriptures to their understanding. Suddenly they had acquired a new light by which to read them; suddenly things new and old came into their consciousness, so that, in their great joy, they could but half determine whether the glorious revealment of man's future, as exemplified by the presence of their risen Master, could claim precedence over those sublime and wonderful prophetic utterances of the fact unborn.

So will it be with the modern disciple. The light which reveals to him the future of man, unveils also to his enraptured vision the *present* and the *past* of man. They are obscured no longer to his senses by the mists of school theology. The darkness has passed away for ever, and they stand revealed in the light of Heaven. Will not his heart, too, burn within him, and his intellect glow with a new activity, as he finds with each orderly effort on his part, a new ability to perceive the truth—with each effort, a new light, a new growth, a new power? Will he not rejoice to be able to see now the stumbling blocks in all his old paths of investigation, and how it was that he fell into error? to see, now, how inevitable was his mistake of the earth man without the Spirit man as an exponent? to see now, that his brother is not a devil, but a divine immortal, at the worst, but delayed in his growth, which, under the better conditions of his higher life will yet honor the universal law, because he goes "unto the Father," whose arms encircle a universe which was born out of his love?

H.

To Our Correspondents.

WE desire to tender our thanks to our numerous correspondents who have heretofore enriched our columns by their contributions, and would solicit a continuance of their favors in the future. Our drawer is now nearly exhausted, and we hope that our friends in different parts of the country, especially those who are in possession of interesting test facts, will see that it is speedily replenished. By a method which we proposed to adopt in future, attention will be bestowed upon their contributions according to the order of time in which they are received, whenever special reasons do not require a deviation from this rule.

The Weekly Spiritualist.

THE above is the title of a paper to be published in Marysville, Cal. We have received the prospectus, and will probably soon receive the first number. There are many Spiritualists on the Pacific coast, and no doubt this paper will subserve a very general demand, and secure from the friends a hearty support. Price $5 per annum; address L. W. Ransom, Marysville, Cal.

THE CRY IS "STILL THEY COME!"

MESSRS. PARTRIDGE AND BRITTAN:

A few days ago, I sent you an account of a spiritual newspaper started in South America. I now beg to call your attention to a monthly periodical recently begun in Geneva, Switzerland. Its first number was published in July last, and I have received from its editor eight numbers, up to February last. It is a magazine of thirty-two pages each number, published in the French language, making a volume of about four hundred pages a year. Its title is

JOURNAL OF THE SOUL, INDIVIDUAL AND GENERAL. Devoted particularly to the Phenomena of Intuition or the Sentiments, and in particular those observed in Prayer, in Dreams, Revery, Ecstacy, Visions, Magnetic Somnambulistic Lucidity, the Instinct of Animals, and the Phenomena of the Tables and Writing. By DOCTOR ROESSINGER. Price, 8 Francs a year, or 1 Franc for each number.

The work is excellently conducted, and contains much valuable matter. Its editor is evidently acquainted with the state of the movement in this country; and he refers frequently to the SPIRITUAL TELEGRAPH and the NEW ENGLAND SPIRITUALIST.

The magazine contains accounts of circles held by its editor, which are very interesting. One extract is thus:

I speak in the name of the Father, because the Father is the emblem of the immutable order which rules the Universe. I speak in the name of the Son, because the Son is the emblem of the fraternal bond which should unite man. I speak in the name of the Holy Spirit, because the Holy Spirit is the emblem of Truth and Unity. J. W. EDMONDS.

SPIRITUALISM IN AFRICA.

SPIRITUALISTS BEAT BY THE HEATHEN.—A correspondent of the Portsmouth (N. H.) *Journal* calls attention to the fact that the heathen of Western Africa are in advance of our Spiritualists in one particular, for they not only have mediums between the living and the dead, but they have mediums who communicate with the Spirits of children who are not old enough to talk; so that by these mediums parents are made to know what the child is crying for, what are its wants, etc.

The slight sneer contained in the above does not invalidate the fact which the writer alleges, that the spiritual manifestations of our day have visited the tribes of Western Africa, as well as every other part of the known world. This universality of the phenomena, at points the most distant from each other, and among nations the most diverse, having little or no intercourse with each other, is a pregnant witness against the frequent charges of collusion and self-deception with which these modern manifestations are so frequently met. Indeed, there is contained in this circumstance a proof which it would be very difficult, if not impossible, to set aside, that these marvels of the nineteenth century have not originated in any contrivance of man, but have been projected upon him by some power from without.

But while the facts mentioned by the correspondent of the *Portsmouth Journal* are worthy of note, no one need feel bound to accept his conclusions. Spiritualists are familiar with the method of obtaining a knowledge of the diseases of "children who are not old enough to talk," either through the developed perceptions of some medium employed to make the examination, or a communication from some Spirit friend. It is by no means necessary or logical to conclude that the intelligence is obtained by conversation with the Spirit of the infant itself. O.

THE RICHEST COMMUNITY IN THE WORLD.

A day or two since we had occasion to mention that the result of the late sale of the Delaware (Indians) lands was $470,000. The lands sold were only those comprised in the Eastern division of this great reservation. The Western division is now advertised to be sold. That contains some 350,000 acres, and will undoubtedly bring an aggregate of at least $600,000. The tribe are also the owners of a home reservation almost immediately adjoining Leavenworth City, forty miles by ten broad. That would sell to-morrow for $10 per acre; or an aggregate of $3,000,000. Thus their total wealth, independent of personal property—and some of them are men of considerable individual means—is about $4,070,000. They number in all some nine hundred souls; and, from the real estate described above, are worth on an average $4,440 per soul; or $22,220 to each family of five persons among them.—*Washington Star.*

We are glad to see this. And now if our government would only stop shooting the poor Indians in Florida, New Mexico and Oregon, and invite all the remnants of the tribes scattered through the land, to form themselves into townships where they are, and become full citizens of the United States, instead of pursuing the policy of removing them beyond the bounds of civilization, we might rejoice, not only that some of the Aborigines are in comfortable circumstances, pecuniarly, but that the government had at last aroused itself to a sense of justice and humanity, and was prepared to cleanse its skirts, so far as is now possible, from the accumulated stains of centuries of cruel oppression. O.

Original Communications.

ALL HAVE AN ANGEL SIDE.

BY WESLEY KNOX.

We should not judge the wayward heart
That lies in human kind;
A spark of light still glimmereth
Within the darkest mind.
The savage with his tomahawk,
The saint so mild and good,
Are linked in everlasting bonds
Of common brotherhood.
Despair not! oh, despair not, then,
For in this world so wide,
No mortal is so demon-like,
But there's an angel side.

Volcanic stones from out the earth,
Unsightly and unfair,
Have veins of gold and silver hid
Beneath the surface there;
Few rocks so bare but to their heights
Some fragrant flower clings,
And round the peaks so sad and drear
The sea-bird sits and sings.
Believe me, too, that rugged souls
Beneath their rudeness hide
Much that is beautiful and good—
All have an angel side.

In all there is an inner depth,
A far off secret way,
Where through dim windows of the soul
God sends his smiling ray;
In every human heart there is
A faithful sounding chord,
That may be struck, unknown to us,
By some forgiving word.
The iron heart in vain may try
Its tender thoughts to hide,
Some unexpected tone reveals—
It has its angel side.

BRISTOL, MORGAN CO., OHIO.

DISTANT APPARITIONS OF LIVING PERSONS.

PITTSBURGH, PA., *January* 22, 1857.

MESSRS. PARTRIDGE AND BRITTAN:

The truth of spiritual manifestations has been proven times without number, and there is now irrefutable evidence enough before the people to convince the most skeptical, provided their reason is not wholly immersed in the miasma of prejudice, superstition and bigotry. Nevertheless, it is wise to keep the facts always in the view of the people, "as a city on a hill," and to keep constantly adding to the gigantic mass of evidence already accumulated; but, being convinced of the truthfulness of these manifestations, Spiritualists desire to pass on to the investigation of other points connected. I therefore take the liberty of transmitting to you the following, believing it to possess, at this time, more interest than anything which has come under my personal observation.

A friend of mine, of German nativity, eminent in the Medical Profession, and whose truthfulness and moral integrity is unimpeachable, in a recent conversation on Spiritualism, among several other incidents, relates the following:

"A certain man cut one of his fingers so deeply that he fainted, and remained fainting for an hour. On his becoming conscious he said to his wife: "Dear, why did you waken me? I was sleeping, and felt so exceedingly well! It seemed to me that I was with my brother in Berlin, who was drinking coffee with his family and other friends in the arbor under the great Linden tree, and observing me first, my brother advanced to meet me." After a few days the man got a letter from his brother at Berlin, in which the writer said: "Dear Brother—please tell me what happened to you on such a day, and such an hour. We were sitting with several friends in the arbor below the Linden tree, drinking coffee, and we were very happy. Suddenly I saw you, first, coming to us, at a short distance, and I said, 'Oh, there comes my brother! dear Brother! All present also saw you. I arose to meet and embrace you; but you disappeared suddenly before our eyes, when I had got nearly to you.' According to the letter, the accident mentioned had occurred on the same day and hour."

This is a well-authenticated instance of a living man, during his faintness, appearing to his remote brother in corporeal form, and clothed in garments, even in daylight, and in the company of many persons, where delusion or fraud was impossible. Does it not go to prove the capacity of the Spirit, while a prisoner in the fleshy tenement, to leave its prison house for a short time, when the conditions are favorable? If so, it also proves its capacity to manifest itself; and if a Spirit can manifest itself when it has left the body for a short time, it must, of course, possess the power of manifesting itself when it has left the body forever.

As further proof on the same point, I subjoin the following on the same subject, translated from the German by the person who favored me with the above.

"The wife of a Mr. E., took a dangerous disease. Nothing caused her so much grief as to be unable to travel with her husband to his native land, as it was resolved. Nevertheless, she spoke very often of the journey, and still hoped to accomplish it, though she became weaker daily. One day, she fell into an easy sleep, which lasted about two hours. On awakening, she said very happily to her husband, that she had been in his father's house, and seen his family. She described the house, the library, and the person of his father, and added as a proof, that his sister was standing in the kitchen, dressing a fish. She requested him to write home her statements, as by doing so he would find all she had said was true. Mr. E., a scholar of the first class, deemed the whole case to be a dream of his wife. A short time afterward she died, when Mr. E., reported the death of his wife to his family, and added the above incident; but before he could get a letter from his father, a letter was handed him, in which the father desired intelligence whether any member of his family was unwell. He stated in his letter, that a lady, dressed in foreign garments, whose face was unknown to him, had entered his library on a certain hour in the afternoon, which he signified very distinctly. By her dress he thought her a person of distinction, and offered her a chair, which she accepted. She had not spoken a word, although he asked her several times whence she came, and what was her desire, when she arose directly, and left the room. He did not know what to think of her, and supposed her to have ran away, and as he followed her, he could see her no more. The daughter added that somebody stood behind her and looked over her shoulder; on turning she saw a lady just going out of the front door. Mr. E., Sr., going before the door, asked some people in the street if they had seen a lady coming out of the house, and was answered negatively. In the meantime, the letter of Mr. E. to his father arrived. The daughter now remembered distinctly the circumstance of the fish, and both parties became perfectly convinced of the truth of the occurrence."

It is admitted that the ties connecting body and Spirit become relaxed a short time before death, as the wife of Mr. E. died soon after her visit to the house of her father-in-law. If the Spirit can leave the body under these circumstances, it is but reasonable to suppose it can under circumstances not yet known.

Yours for Progression, JAMES R. ROGERS.

PROGRESS OF SPIRITUALISM IN VERMONT.

PROFESSOR S. B. BRITTAN:

Dear Sir—Five years have scarcely elapsed since Spiritualism as it is, made its advent into Vermont. At that disturbed period, a few hardy souls extended a common courtesy to the stranger, which has ripened into close relationship. Thousands have watched with painful anxiety the result; high and low Churchmen have made themselves jubilant at one time, and indignant at another; common rowdyism and nominal religion have alternated, until the dividing line between a Saint and a sinner has become obscure, while Spiritualism has reared its Temples and planted its groves.

At first the "key note" was a clamorous denial of Spirit agency, but, soon this "key note" gave an uncertain sound, and then the burden of the song was, "*Infidelity.*" "It came to pass," also, that the multitude, who had no "faith," and were asleep, were roused by such unwonted variations of "Old Hundred," and "took up their beds and walked"—over to the camp of Spiritualism, much to the wonder of the clergymen and laymen who had books expressly prepared for their names and wants for their dollars. Sectarian machinery, which had groaned and creaked for years, now refused to move, and in the dying confessions of more than a hundred churches within the borders of Vermont, there was an unmistakable evidence of change. The tables were turning, and even the costly plate and service of the "Communion Table" turned (dim). Revivals, once potent, now died in early infancy, or sickened through long weeks of weary confinement.

Thus Spiritualism has advanced, and thus has fallen the opposition, until, in Vermont alone, seventy churches (built by, or embracing, nearly all of our sects) have been opened for the use of Spiritualists. Here is a fact which eloquently pleads the Divinity of Spiritualism, while it sternly asserts the inferiority of dogmatism. The writer has cause to remember when the first effort was made to open a meeting-house, in Vermont, for Spiritualism, as that effort was made to allow him, for the first time, to stand before an audience to be influenced by Spirits. The attempt failed; a Universalist society held the door against shareholders and paying members. The act was as prejudicial to the interests of that Society as it was illegal in the eye of our State Statutes; yet we have no arrows for the men who first unsheathed the sword in the doorway; *their Church has been more effectually closed* since, however, as it has long been destitute of moneys, ministers and members.

But to return to the general fact, the writer humbly admits that he can hardly explain *why* seventy churches *have been* opened; he can only cite the power of the Spirit; he will not be deemed assuming or excited when he claims that his knowledge of these things is *certain*. After travelling in nearly all parts of the State, and meeting with thousands of intelligent men and women, and occupying (by invitation) more than sixty of the seventy desks, he must know something of the condition of his State, else he were a dullard. Notwithstanding, while we cite these things, we are not disposed to sing hallelujahs, and forget the conflict. The war is but begun; we have only skirmished for outposts; we do not intend to get drunk over small victories; we have enlisted for life. The design of the war is just; and the standing armies upon either side are brave when roused to action. Hence, Vermont still calls upon her Allens to stand up side by side.

Passing from figures to facts once more, it may be affirmed that Spiritualism has its most formidable foe in its advocate. We are all imperfect; we are prone to fanaticism. Some of us know all about Spiritualism; can with singular accuracy describe God; have special

missions, and expect to spend a long, blissful future in studying the Ark; while others are inconceivably sensitive about antiquities, or incredulously radical and full of quirks and quips. Vermont records show, that some of her strong men have quailed and turned pale, while her daughters have graced the courts of Spiritualism (the writer here alludes gratefully to Miss Sprague, Mrs. Hyzer, Mrs. Townsend, and all others deserving), and have gone forth as Evangels of the living truth.

While the writer is speaking of the drawbacks of Spiritualism in his State, he must be allowed to include the non-readers of our worthy periodicals, and also the fault-finders who do read, and contemplate the getting up of a new sheet, edited by themselves, without capital and without subscribers. (Several of these embryo periodicals are contemplated, and illiterate men are panting for fame and blushing in anticipations of editorial honors.)

Here, then, as elsewhere, we are not content to be consistent, and toil in our sphere, but seek to multiply irregularities and vagaries, recklessly expecting that Spiritualism will triumph furiously and fully under some new arrangements, made to order.

In conclusion, it may justly be claimed that Vermont has as much freedom as any State in the Union; that she is not behind in intelligence, and that she is in the front ranks of Reform; hence, Spiritualism, so deeply rooted, is not subject to the caprice of those who feast on prodigies and drink eternal wisdom at a draught We, in short, pledge our beloved State to sustain Spiritualism; believing that her sons and daughters shall arise, one by one, and enter temples of justice to rejoice "with joy unspeakable."

Such is the condition of our State; such our pledge, and such our aspirations. Friend Brittan—your hand.

I am, respectfully, AUSTIN E. SIMMONS.

WOODSTOCK, VT.

HEALING OF FROZEN LIMBS.

ST. PAUL, M.T., *March* 1, 1857.

MR. EDITOR:

In answer to the inquiry, of what benefit are Spirit-manifestations to mortals? I would offer the following in evidence of their practical benefit independent of their moral teachings:

On the 28th day of December, 1855, I was called to visit a man who had been badly frozen; when I called I was informed that it was then the seventh day after the accident, and that he had been under a physician's care two days, who had decided that both feet and one hand must be amputated. On examination I found both feet black to the ankle, and the right hand black to the wrist, with all the limbs much inflamed. On testing their condition, I found some internal action of the hands, but no apparent life in either foot.

I magnetised the limbs freely (or, in other words, the Spirits did so through me), and dressed them in a thin paste of linseed oil and white lead. I called again in the evening, and found an increased action in the hand, and a slight action in the feet. I continued magnetising regularly, with the following results:

On the 29th, the feet had both received their natural color, commencing about two inches from the little toe joint, and extending round the foot, then having two inches of live flesh in the hollow of the foot, extended diagonally to the back of the leg, leaving the balance of the feet and heels entirely dead. The inflammation had entirely left the arm and right leg, but my Spirit friends informed me that the left leg could only be relieved by their forming an abscess on the calf of that leg, which was done, and it discharged for three days, and then became healthy, as were the other limbs.

On the 30th, pus had formed between the live and the dead flesh, and the dead had commenced discharging bloody matter, which continued for thirty days, at the end of which time all had decomposed, and the bones of the feet were bare. During this time I had removed all the toes as the ligaments gave way.

The flesh came off the hand only sufficient to leave all the tendons bare, which occurred, and was healed during the first thirty days, not leaving even a scar.

After the flesh left the feet, the bones became dry with black spots upon the metatarsal bones, which became moist in a few days, and sloughed off, some being the size of a five cent piece; the periosteum was replaced by a new formation presenting a cartilaginous appearance. A flake came off from the bottom of each heel, one inch in diameter.

The bone became first moist for half an inch from the flesh; then it assumed a redish hue, when the flesh began to grow down, forming the full size of the foot, and healing the surface, with a healthy sore in front. They continued their growth till it came to the toe joints, where it stopped; then the cartilage of the joints began to turn black. At the end of nine days the cartilage become moist, and came off from all except the great toe joints, presenting the appearance of acorn shells, leaving the end of the bones healthy. At the end of one week from that time, the flesh had closed round the end of the bones and healed, forming a perfect ball of the foot, leaving no scar except where it closed around the end. The heels were also perfectly formed.

On the 10th day of May, 1856, one week after the feet were healed (with the exception of the great toe joints, which still remained bare), his friends took him home to the country; since that time I have not learned the further result.

To the above I could add other cases, which have come under my treatment, with equal results.

I would state that during the healing process in the above case, I kept the wounds enveloped in a greased cloth, with no other external application. Yours, truly, R. POST.

SPIRITS WRITING PHONOGRAPHY AND GERMAN THROUGH A BOY.

BROS. PARTRIDGE AND BRITTAN:

Times out of number have I had my spiritual strength renewed, and my new and cherished faith strengthened, while poring over your TELEGRAPH. There I have read the experience of others almost identical with my own; and this has convinced me that man is immortal. This to us has been a feast of fat things; and so much have I been benefitted by the experience of others, that I can scarcely justify myself in not giving a part of my own experience in return; and this I would have done long ago, did I not feel my insufficiency for the task.

In the month of November, 1855, Mr. Henry Bathurst, a young man of some twenty-two years of age, called upon us one evening as we were about to form our spiritual circle. We invited him to join with us, to which he consented.

It may be proper to state here, that B. has learned the art of writing in phonography. He is one of our near neighbors, is a member of the Methodist Episcopal church, and is esteemed as one of our most truthful young men. He is not a Spiritualist; and yet he is willing to testify, and has testified, to the following facts:

After we had formed our circle, the Spirit of B.'s father purported to be present, and commenced writing phonography and presenting it to B., at first without placing the vowel marks, but at B.'s request, they were placed correctly by the Spirit and read by Mr. B., who says it was complete phonography. However, in the course of the evening, the "Spirit or something else," as Mr. B. says, led off in what is called "reporting style." This he could not read so as to get the full sense of it.

This writing was done through a boy thirteen years of age, who had not learned the art of writing our common alphabet; and yet he wrote those mystic characters.

At another time, when no one was present except our own family, we had a call from a strange Spirit who was introduced by one of our Spirit-friends as a female German Spirit, who wanted to write a letter in German to her son, who lives in the county west of this, by the name of Linebaugh. The letter was written through this boy and sent to Mr. Linebaugh, who states, as I have been informed by good authority, that it was imperfect German—little of it being readable—and that it purported to come from his mother, who lived and died in Germany; but that he could make out to read his mother's name, the place in which she lived, where she died, etc.

Now I would be pleased if some skeptical friend would show us by what law these strange things are done. If they are not done by our Spirit-friends, how will you account for them? The "Devil theory," will not satisfy the thinking mind; and yet, out in the far West, the "Devil theory" seems to be the most current, especially in the pulpit, and among a class by whom it was said of old, "He hath a devil," and "He casteth out devils by Beelzebub, the Prince of devils."

Most assuredly the enemies of Christ stood in the same relation to society, and occupied the same popular stand as do the opposers of Spiritualism in the present day, from whence cometh the greatest amount of opposition to all newly discovered truth, especially if that truth conflicts with their pre-conceived opinions.

Again, let me ask my skeptical friends, "What is it that controls the muscles of this boy, and causes him to do the work of a more mature brain? Will the clergy of Iowa never attempt a rational solution of this question? Oh, how long will the clergy ridicule truth, and the masses say "Amen!"

We have what we believe to be Spirit Healing, and seeing of Spirits. Frequently have we been reproved by Spirits. We were formerly of Perry county, Pennsylvania, and it is quite common for our Perry county friends, who have entered the Spirit-world, to pay us a visit and tell us such unexpected things that sometimes we can scarcely believe our own senses.

I would by no means intrude on your valuable time; yet should you deem it advisable, I will send you some of these facts.

Yours truly, FRANCIS NORTH.

VALLEY, WASHINGTON CO., IOWA, *Jan.* 11, 1857.

SPIRIT VISITANTS.

As I lay rapt in dreamy musings, just on the confines of oblivious sleep, almost unconscious of the outer world, I felt a mystic influence thrill through every nerve, and shoot, meteor-like, along the dim chambers of my brain, till my whole being seemed rife with the influx of that strange, subtile presence. Softly through my closed lids came a gentle flood of silvery light. Music, low, sweet and witchingly melodious, fell on my charmed ear, and seeming zephyrs gently breathed across my upturned brow. I knew I was surrounded by a Spirit-band; and oh, how I longed to gaze upon the angelic forms I felt were hovering o'er my lowly couch! But a mystic power seemed to bind my every limb, and gently press upon my sealed lids, while a voice, rich, low and silver-toned, spake, "*Patience, sister, thou yet shalt know us; we daily wait for thee!*"

Quickly they went as came. My impatient eyes wide op'ed; hurriedly I gazed around me; all was draped in somber darkness, and no sound greeted my eager, listening ear save the measured tick of the mantle-clock and the cricket's lonely chirp. I was alone. Yet often as I journey onward, wearying of this life, longing to lay it down as a heavy burden, that gentle voice recalls me, and pervades my troubled troubled spirit with a holy calm, saying, "*Patience, sister, we daily wait for thee!*" ELLEN.

WERE it not for the tears that fill our eyes, what an ocean would flood our hearts. Were it not for the clouds that cover our landscape, how insolent would be our sunshine.

SPIRITUALISM IN ALEXANDER, GENESEE CO.

WE trust our correspondent will pardon the unintentional delay in publishing the following communication.

MESSRS. PARTRIDGE AND BRITTAN:

As you, together with all the members of the Harmonial Brotherhood, are interested in the progress of the cause of Spiritualism, a short article with regard to its advancement in this place, may perhaps not be unacceptable. The first phenomenon of the kind which had ever been known among the people of this town, occurred less than two years since, and from that time the cause has been silently, but surely, progressing, until there is at present a deep and growing interest manifested by the intelligent, thinking minds of the community. A large circle, composed of those who have been emancipated from the thraldom of sectarianism, has been formed, at which developments of the most startling character, and tests of the most incontrovertible nature, have been, and still are, given to the skeptic and the unbeliever. By means of these tests and developments, some of the most intelligent and influential men of the community have been constrained to admit that Spiritualism is no humbug; and therefore they have commenced to investigate the matter as diligently and thoroughly as possible. In order that they might be assisted in their efforts to emerge from the darkness and gloom of creeds and dogmas, and place their feet in the highway of holiness, wherein blooms the flower of unending progression, G. M. Jackson, of Prattsburgh, Steuben county, a trance-medium of extraordinary powers, was engaged to address them. He came, and the immortals discoursed their burning thoughts through his organism in such a manner that the entire audience were spell-bound, and held in death-like silence. At the close of the Spirits' discourse, they only awoke from visions of the glorious homes of beaming brightness in the spheres which are in reserve for all the race, to find themselves once more upon the mundane sphere and in the bodily form. The medium is surpassed by none in Western New York in point of eloquence, in beauty of description, in purity of language and gracefulness of gesture; and if the friends of the cause are in want of a speaker, they would do well to engage him.

On a subsequent evening, J. A. Cortez, a trance and impressible medium of excellent speaking powers, also addressed the people of this place in a discourse of a profoundly metaphysical and philosophical nature, in which he demonstrated to a certainty that the Harmonial Philosophy is the only system of religion in the vast Universe which can elevate the human race from the thraldom of ignorance, bigotry and superstition, and place them upon the sublime heights of Truth and Wisdom, where they can mount upon the wings of contemplation and soar away into an approximate nearness with that inner Divinity which is seen only by Spirits pure. Yours for Truth and Freedom,

ALEXANDER, GENESEE CO., N. Y. G. W. COVELL.

THE CAUSE IN SALEM, MASS.

SALEM, *March* 18, 1857.

FRIEND BRITTAN:

Spiritualism in this old city of witches and witchcraft, seems to be fully awake. People look upon the manifestations of the present day somewhat differently from what they used to in the seventeenth century, although there are some now, as then, who believe the devil is let loose to send people to perdition. Through the whole history of this place, down to the present day, may be seen a vein of a superior condition, sometimes growing larger and then dwindling to almost nothing; but now, the modern phase of the phenomena attracts all classes of minds; and a large number of circles are held all over the city, both public and private. Brother Toohey has been lecturing for us for some time; but the friends have organized at the Sewall-street church, and have regular speaking every Sunday, and we have had a large number of popular mediums. The people seem disposed to forward the movement. We want all classes of speakers.

Truly yours, J. A. BASSETT.

"THE HAIR SNAKE."—The *New England Farmer*, in dwelling upon this singular species of "Animated nature," says: Science has not satisfactorily determined either the origin or the modes of existence of these animals. In reply to inquiries by a correspondent of the *Michigan Farmer*, who found hair snakes in a pan of milk, Mr Justus Gage of that state furnishes a very interesting account of his experiments and observations. He is satisfied of the fact that both the large and small crickets deposit these snakes in water, during the month of August; but whether the cricket resorts to the water to rid itself of a parasite or to deposit a natural product of its body, he is unable to determine. Mr. G. says, that one morning after he had been experimenting in his room, by throwing crickets into water to obtain snakes, and had succeded in procuring two, of about four inches in length, he noticed a black cricket crawling up the side of his water-pail. 'It jumped into the water, lay quiet for a moment, produced a snake nearly seven inches in length, and then nimbly made its escape over the edge of the pail.' He also found a live hair snake, nearly seven inches in length, coiled up in the abdomen of a dead cricket that lay on its back under a flat stone. The hair snake, he says, will live a long time in moist earth, where he has found them of a greyish or white color, sometimes of great length, and much resembling the fibrous roots of some vegetable. When seen through a magnifying glass, the hair snake presents an almost exact resemblance to the lamprey eel. A lady of our acquaintance found a hair snake in her teakettle, one morning, a few years since. It had been standing where a cricket might have crawled in by the spout; but she is hardly willing to give up the theory of her girlhood, that it was a vivified horse-hair

Interesting Miscellany.

SCENES ON THE OCEAN FLOOR.

BESIDE the countless varieties of the fucus, the bottom of the sea is overgrown with the curled, deep purple leaves of the sea-lettuce, with large porous lichens, and many-branched, hollow algæ, full of life and motion in their rosy little bladders, thickly set with ever-moving tiny arms.

These plants form submarine forests, growing one into another in apparently lawless order; here interlacing their branches, there forming bowers and long avenues; at one time thriving abundantly, till the thicket seems impenetrable, then again leaving large openings between wold and wold, where smaller plants form a beautiful pink turf. There a thousand hues and tinges shine and glitter in each changing light. In the indulgence of their luxurious growth, the fuci especially seem to gratify every whim and freak. Creeping close to the ground, or sending long-stretched arms, crowned with waving plumes, up to the blessed light of heaven, they form pale-green sea-groves, where there is neither moon or star, or rise up nearer to the surface, to be transcendantly rich and gorgeous in brightest green, gold and purple. And, through this dream-like scene, playing in all the colors of the rainbow, and deep under the hollow, briny ocean, there sail and chase each other merrily gaily painted mollusks, and bright shining fishes. Snails of every shape creep slowly among the stems, while huge, gray-haired seals hang with their enormous tusks on large, tall trees. There is the gigantic Dugong, the siren of the ancients, the side-long shark with his leaden eyes, the thick-haired sea-leopard, and the sluggish turtle. Look how these strange, ill-shapen forms, which ever keep their dreamless sleep far down in the gloomy deep, stir themselves from time to time! See how they drive each other from their rich pastures, how they seem to awaken in storms, rising like islands from beneath, and snorting through the angry spray! Perhaps they graze peacefully in the unbroken cool of the ocean's deep bed, when lo! a hungry shark comes slily, silently around that grove; its glassy eyes shine ghost-like with a yellow sheen, and seek their prey. The sea-dog first becomes aware of his dreaded enemy, and seeks refuge in the thickest recesses of the fucus forest. In an instant the whole scene changes. The oyster closes its shell with a clap, and throws itself into the deep below; the turtle conceals head and feet under her impenetrable armor, and sinks slowly downward; the playful little fish disappear in the branches of the marocystis; lobsters hide under the thick, clumsily shapen roots, and the young walrus alone turns boldly round, and faces the intruder with his sharp-pointed teeth. The battle commences; both seek the forest; their fins become entangled in the closely interwoven branches; at last the more agile shark succeeds in wounding his adversary's side. Despairing of life, the bleeding walrus tries to conceal his last agony in the woods, but, blinded by pain and blood, he fastens himself among the branches, and soon falls an easy prey to the shark, who greedily devours him.—*Putnam's Magazine.*

THE VALUE OE SCIENTIFIC MEN.

To many, the scientific men of a nation seem but drones, without practical utility, trying all sorts of impracticable experiments in their laboratories, mixing acids and alkalies, and talking learnedly on subjects far removed from practical life, but *doing* nothing for mankind Solomon tells us, too, of a poor wise man who delivered a city, yet no man remembered him.

If there is one sign of these times more hopeful than another, it is that scientific men are, as a class, more honored than at any former period of the world's history. James Watt, who discovered the steam engine, has enabled England, with a population of twenty-five millions, to do work that as many hundred millions of men could not have done without. It is thus that science has created the fabulous wealth of that monarchy. She is doing the same at this moment for our own country. Who can tell the value to this nation of the life of such a man as Fulton, with his steamboats, or even above him, our own glorious old Franklin, who wrested the lightning from heaven, and the sword from the hands of tyrants? Doubtless many a man, who boasted of his own great practical business powers, smiled, if in passing he marked him, with kite and key demonstrating, in this, our own city, the identity of lightning and electricity, and laying the foundation thus for those electrical telegraphs now ready to convey tidings from continent to continent round the globe in an instant. Who can calculate the value of such a man as Prof. Morse to the country and to the world?

The scientific man, then, is of value to the community just in proportion to the amount of labor he saves to other men while producing similar results. Liebig has increased the production of all the farms in England, by applying the principles of analytic chemistry to soils, manures, and agricultural results generally—he has been worth millions of bushels of wheat already to Europe. The scientific medical men of that country have lengthened the average of life several years. The same is true of mental science. He who has a better knowledge of those laws which enable a man at once to distinguish truth from error, can write a book which will save thousands from some popular mistake, or from years of laborious thought, enabling men to form just conclusions without delay. His empire is over the mind of man.—*Philadelphia Ledger.*

FLOWERS have bloomed in our prairies, and passed away from age to age, unseen by man, and multitudes of virtues have been acted out in obscure places, without note or admiration. The sweetness of both has gone up to Heaven.

THE DAYS BEFORE COAL.—There can be no doubt, for it is an unquestionable fact, that the coal-beds of England are the real natural source of her physical wealth. Without coal, it never would have been a manufacturing country; without it, no cotton factories would ever have been erected, and no steamships would ever have floated on its waters. It is simply because it has the largest coal fields in Europe, that it is the greatest manufacturing nation in that quarter of the world. But it was very difficult to introduce the use of coal among the old English people. It was first used in that country about six centuries ago, and at that time Englishmen would not use the sooty fuel in their houses. It did not suit the fire-places or the domestic habits of the people; but it was found well adapted for the blacksmith and lime-burner. Only the layers near the surface and in coal fields adjacent to rivers or seas, were first opened; but when the demand increased, the miners dived more deeply into the bowels of the earth, and boldly worked the coal wherever it was to be found. When the mines became deep, the miners were sadly perplexed how to get rid of the water; and it was not till the steam engine came to their aid that they fully mastered this difficulty. But the prejudices of the users were as difficult to surmount as the perils of the miners. A citizen of London was once tried and executed for burning sea coal, in opposition to a stringent law passed in respect to that subject; but even long after such intolerance as this had passed away, coal was tabooed in good society. Ladies had a theory that the black abomination spoiled their complexion; and it was for a long time a point of etiquette not to sit in a room warmed by a coal fire, or to eat meat roasted by such means. Prejudice unquestionably had much to do with these objections; but it was not all prejudice, for the almost total absence of proper arrangements for supplying fresh air, and removing smoke and foul air, rendered the burning coal a very dirty and disagreeable companion in a room. Wood was then the principal fuel used in England, and the forests but scantily supplied the wants of the people. Turf or peat was also employed in some districts, as it still is in Ireland and in the Highlands of Scotland; but in all England wood is at present unknown as a domestic fuel—coal has entirely superseded it.

LOST BOOKS OF THE BIBLE.—Some time since we published a paragraph giving a list of the books referred to in the Bible, which are now lost. In reference to this subject the *Christain Intelligencer* says: There are no "lost books of the Bible." No man has proved or can prove that any portion of canonical Scripture has perished. There are, indeed, books mentioned or referred to in the Bible which are not now extant, but none of these were intended as part of the revelation of God, and the rule of our faith, As to the "Prophecy of Enoch," Jude, in the place quoted, does not say that there was any such writing. So the "Gospel of Eve" is a pure fiction of men, for the Scriptures give no authority for any such book. As to Solomon's utterances upon natural history, it is not said that they were committed to writing; and if they were, they no more made a part of Scripture than did his private letters to his friends. The Book of the Wars of the Lord may have been a mere muster-roll of the army, and the Book of Jasher, (rectitude,) some compend of civil regulations. The Book of Gad, Nathan, Iddo, Shemaiah, etc., were quite probably parts of what we now have in the canon, under another name; since 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles, were doubtless written, not by one, but a succession of prophets (Compare the 18th, 19th, and 20th chapter of 2 Kings, with the 36th, 37th, and 38th of Isaiah.) It remains, then, to be proved that any real part of the Bible has been lost; the providence of God, the well-known vigilance of the Jews, and the remarkable preservation of what Scripture we have, all being very strong presumptive arguments against any such theory. The Greek version of the Old Testament shows that the Hebrew Scriptures were, three hundred years before Christ, the same as they are now; and the repeated and unqualified testimony of the blessed Saviour to their integrity, is sufficient to remove every cavil from an intelligent mind.—*Panorama.*

CITY CHURCHES.—The wealth and affluent prosperity of some of our city churches is quite surprising, on an examination of the facts. A New York correspondent of the Boston Recorder cites the following in illustration: To single out a distinct case, we would refer to St George's Church, formerly under the care of the venerable Dr Milnor, but now of the celebrated Dr. Tyng in Seventeenth street and Second Avenue. From an anniversary sermon, preached by the present Rector, we find, that when this church was in Beekman street, the pew rents were not more than $1,500, and their membership considerably less than 300; while their whole means were less than $6,000 which would give it rank with ordinary city churches. Now, in their present locality, their house of worship, chapel, and rectory have cost $325,000, and their pew rents exceed $10,000; while they are possessed of an endowment of not less than 100,000, thereby assuming a high position in wealth and social influence. Their average number of communicants is at least 700,and their Sabbath school children 1,586, with 93 teachers. Their benevolent contributions exceeded $16,000.

EPIDEMIC.—The Oswego Times says that the extent of the new epidemic kown by the name of "brain fever," is truly alarming throughout Madison and Onondaga counties. "A gentleman who has lately visited the former county, informs us that in some localities, the people are leaving in alarm and dismay. Persons are attacked with the remarkable malady very suddenly, soon become insane, and die in a few hours. We do not know that any have recovered when once attacked by the disease. Duane Brown and Richard Thomas, esqs., two prominent lawyers of Madison county, have fallen victims to it, and we are told in some of the villages, deaths occur daily. As yet there is no rational explanation of the disease.

"WHAT good can Spiritualism do if it be true?" If you confine your researches to the experiment alone, regardless of the principles it illustrates; it will do you little good, just as it does to go through with forms of religious worship, without the spirit of that religion; or to cry Lord, Lord, with your lips, while your hearts are far from him. What good does it do to learn, by experiments, the relation of solids and fluids to the human system, the nature of poisons as well as healthy aliments? If idle curiosity should alone lead to such experiments as the chemist or naturalist presents, they would be of little value; but who can calculate the value of the practical application of the principles often thus unfolded? So with the higher elements of atmosphere, electricity, mind, spirit. Experiments in hydrostatics, or electricity, or mind, of wondrous, mysterious character, have been, and may be presented, but all know their only value consists in the developing of those principles which may be rendered practicable.

To comprehend the principles involved in many of the most simple experiments passing before us, is often enough to render our names, with earth's children, immortal. To comprehend and reduce to practice the principles presented in spiritual experiments or revealments, will render not only our names, but ourselves, immortal, and crown that immortality with the riches of spiritual endowments. A knowledge of such principles is essential to the development of our spirits, in their present sphere, and for our joyous entrance into the brighter spheres before us. It is also necessary as the only rational basis of mental or moral philosophy—mental or moral reform.—*Banner of Light.*

A CURIOUS CIRCUMSTANCE.—A PETRIFIED HUMAN BODY.—Some seven years since, Whittington Sayre, a gentleman extensively engaged in the lumber business in Elmira, and highly respected by a large circle of acquaintances left here to visit a couple of his sons near Milwaukee, Wisconsin; shortly after arriving there he took sick and died, after two or three days sickness. He was buried in one of the grave yards near where he died. A few weeks since, on account of a road being about to be opened through the ground where his remains were deposited, it was determined to disenter them for burial elsewhere. On removing the earth from his coffin, which was considerably decayed, it was found that Mr Sayre's body was in as good condition as when it was interred some seven years ago. It was taken from the grave and examined by a large number of persons. The general opinion was that his remains had become petrified through some action of the soil upon them, but when the remains of some other persons were taken up in odjoining graves, they were found to have become almost completely decomposed. Every feature of the face was perfectly preserved, and the whole body was hard as the hardest, stone. This is a remarkable case, and will give rise to some speculation among the scientific and curious.—*Elmira Advertiser.*

PIGEONS IN TEXAS.—The Palestine *Advocate* describes a recent visit made by the editor to a pigeons' roost, on Wolf Creek, some twenty or thirty miles above Palestine. The company arrived at the roost before night, and when the pigeons were absent. They were struck with astonishment at the havoc the pigeons had made. "On all sides, large trees were either broken or twisted down, and the trunks of the towering oaks literally stripped of their branches." About sundown they heard a low roaring to the North, and looking up they saw the front of a large column of birds approaching, and for "several minutes it continued to pour along in one unbroken stream." Directly, others came from every direction, "until the whole air appeared to be full of them." The company commenced operations after dark, shooting them by torchlight, bringing down fifteen or twenty at a shot, until they had bagged as many as they desired, and then started for home.

UTAH.—According to a census recently taken in the Territory of Utah, it appears that the population, exclusive of some thinly settled districts, the returns from which had not been received, amounted to 77,000. Late accounts from Salt Lake state that delegates are about to be appointed to proceed to Washington and apply for the admission of said Territory into the Union. They are to bring proof that the Territory contains the requisite population to entitle her to admission; also a draft of the constitution adopted by a convention assembled for that purpose at the City of Salt Lake. This constitution as is represented, enacts the republican form of government required by the Constitution, provides for the toleration of all shades of religious belief, and makes no mention either of the question of slavery or that of polygamy.

NEW-YORK MILLIONAIRES.—According to the New-York City Tax Book, lately published, there are but five millionaires in this city: William B. Astor, whose real and personal estate is put down at $3,955-000; Peter Lorillard, $1,620,000; Stephen Whitney, $1,409,000; James Lenox, $1,339,000; and Alexander T. Stewart, $1,090,000. Some of the other rich men of note are Cornelius Vanderbilt, 697,000; George Law, $267,000; Moses H. Grinnel, $153,000; George Griswold, 360,000; Catharine L. Spencer, $263,000; Rufus L. Lord, 225,000; William B. Moffat, $290,000; Hamilton Fish, $360,000; Henry Barclay, $572,000. There are, probably, many more millionaires, as much property is not properly assessed, or not returned at all."

CARLYLE says that each man carries under his hat a "private theater," whereon a greater drama than is ever performed on the mimic stage is acted; beginning and ending in Eternity.

Every lie, great or small, is the brink of a precipice, the depth of which nothing but Omniscience can fathom.

SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

Mrs. E. J. French, No. 4 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated Baths given by Mrs. French.

Mrs. Harriet Porter, Clairvoyant Physician and Spirit-Medium, 109 West Twenty fourth-street, between Sixth and Seventh Avenues. Hours from 10 to 12 A. M. and from 2 to 5 P. M., Wednesdays and Sundays excepted.

Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M., to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. Bradley, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss Seabring can be seen daily at 477 Broadway. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

G. A. Redman, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 784 Broadway, corner of Tenth-street.

Miss Mildred Cole, Trance Test medium, 485 Sixth Avenue, near 29th Street, visitors received every day and evening, Sundays excepted, from 9½ A. M., to 9½ P. M. Wednesday evenings reserved for attendance at Private Circles.

Mrs. Julia A. Johnson, (late Mrs. S. B. Johnson), No. 48 Walker-street, New York, Psychical Physician, Healing and Rapping Medium.

Mrs Ann Lean Brown, No. 1 Ludlow Place, corner of Houston and Sullivan streets. Hours from 3 to 5, and from 7 to 10 P.M. Friday, Saturday and Sunday excepted, unless by engagement.

NEW JERSEY.

Mrs. Lorin L. Platt, of New Brunswick, N. J., Spiritual and Clairvoyant Medium employs her powers chiefly in the examination and treatment of disease.

CONNECTICUT.

Mrs. J. R Mettler, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives Psychometrical delineations of character. Residence, No. 9 Winthrop-street, Hartford.

Mrs. R. M. Henderson is a Trance-Speaking Medium of whose abilities we hear very favorable reports. We once had the pleasure of listening to her in Hartford, and can truly say that her discourse on that occasion was, intrinsically and as an illustration of mediumship, above the average standard. Mrs. Henderson may be addressed at Newtown, Conn.

Mrs. Caroline E. Dorman, Clairvoyant, residence 122 Grand-street New Haven. Medical examinations and prescriptions for the sick will be attended to.

RHODE ISLAND.

Mrs. H. T. Huntley is a Trance-Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

BOSTON.

Miss E May Smith is an inspired writer and speaker of great power. Her discourses are eloquent, earnest and philosophical. Address, for the present, Boston, Mass.

Mrs. W. R. Hayden, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward-place.

Miss Frank Burbank, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson Street.

Mrs. B. K. Little, (formerly Miss Ellis,) Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

Miss A. W. Snow, No. 104 Tyler-street, Writing and Trance Medium, propose to answer sealed letters, and describe persons that have left the form.

FITCHBURG, MS

Mrs. E. W. Sidney, Medical Clairvoyant and Spirit Medium, Rooms Fitchburg, Mass. Terms for an examination and prescription, $1.

SOUTH ROYALTON, VT.

Mrs. Mary H. Brown, Medical Clairvoyant and Healing Medium, will be happy to wait on the sick and afflicted.

NASHUA, N. H.

Charles Ramsdell, Clairvoyant, Writing and Psychometric Medium, 19 Elm-street.

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Mrs. C. M. Tuttle, who has for some three years been before the public as a highly acceptable trance lecturing medium, will answer demands upon her services in the above capacity. Address Albion, Michigan.

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Miss Anna Denton Cridge, Psychometer, and Reader of Character. Accuracy warranted. Terms, $1. Address, Dayton, Ohio.

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